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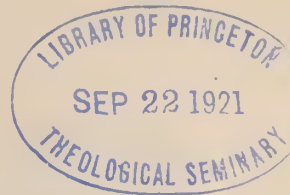






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DELAVAN L. PIERSON, *Editor*.

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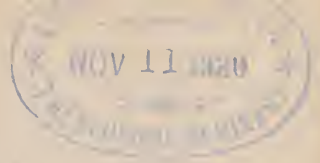
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# THE MISSIONARY REVIEW<sup>of</sup> the WORLD

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## THE NEW CAIRO UNIVERSITY OPENED

CAIRO University, of which Dr. Charles R. Watson is President opened in September. A part of the money for equipment and endowment has been secured, trustees have been elected and some of the teaching force has been secured. The putting into operation of its large program of education must wait until more adequate financial support is secured.

This is the opportune time for the opening of a Christian University in Egypt. The Near East is being transformed and men are looking for modern training. Moreover the granting of independence to Egypt has brought to many of the young patriots a new sense of their need for a modern education.

There is a report that the Moslem Azhar University is passing through an almost unheard of transition, in the direction of introducing modern methods and studies. Dr. McClenahan writes that he hears that even the Bible is to be taught; Hebrew also. If these reports are even half true, the changes will be revolutionary. He continues:

“Most conspicuous, however, is the eagerness everywhere for education. My discussions with a great number of people have strongly increased the conviction that the country is waiting for just the sort of education which we have been planning for, namely a University that will impart cultural and general education in which knowledge is combined with character development.”

The political changes have affected the mental and religious attitude of the people. According to the terms of peace with Turkey, Greece is awarded all of Thrace and Smyrna, with adjoining territory running back approximately sixty-five miles with a breadth of 125 miles. Turkey is allowed to remain in authority

in Anatolia, with the exception of a small portion in the east, which is given to Armenia. France is to have control over Syria. Great Britain has a mandatory for Mesopotamia and Palestine.

What is the significance of this as regards Egypt? Here alone of all the countries of that compact world do we find a center of influence under a Western government, whose language makes it easy for English-speaking Americans to establish there a base for their educational institutions, and their uplifting missionary processes.

### THE SITUATION IN NORTH PERSIA

**F**EW places have been so isolated by the war as Persia. Accessible to the world only through the Caucasus, Trebizond on the Black Sea, and Baghdad on the south, these routes have been practically closed during the war.

Although a neutral nation, Persia has suffered terribly through the war. It is estimated that out of its population of eight to ten million, one million have perished through disease, epidemic and famine. The heaviest blow has fallen on the province of Azerbaijan in northwest Persia, where a series of wonderfully fertile plains are surrounded by high mountains. The most beautiful is the plain of Urumia, called by travelers, "The Garden of Persia."\*

Before the war, the Presbyterian Mission in Urumia included the Fisk Seminary with over 100 pupils with Moslem and Jewish departments; the Mission Press, from which have gone out millions of pages of the Bible and the Syriac literature needed for Christian schools; the treasury building, the Dewan Khana, where official calls were received, three missionary residences and the Labaree Memorial Church. Serdari, near by, was the beautiful garden containing the American Boys' School. Outside of the city was the Hospital with accommodation for over 100 patients, the college buildings for the Syrian department of education, and missionary residences.

These buildings have all been thoroughly looted, some completely destroyed and others badly injured (except Serdari, which was too useful to the Persians to be ruined).

But the greatest loss has been the destruction of the Christian villages. Thousands have died by massacre, disease, famine and deportation. It is estimated that of the 30,000 Christians in Urumia before the war, not more than 10,000 remain. The fate of the hundreds of captive and outraged women is worse than death.

Eighteen Presbyterian missionaries occupied Urumia Station before the war. Of these five have died, and twelve have been forced to return to America as the result of their sufferings. Only one is on the field and he in another station. The Christian population that survived the horrors of siege, famine, epidemic and deporta-

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\* The Presbyterian Board of Foreign Missions had here a large and flourishing station, the mother of all the other stations in Persia.

tion, are now scattered in Tabriz, Kazvin, Hamadan, Kermanshah and Mosul. The British have come to the rescue of these refugees, and have pitched thousands of tents, established sanitation, erected hospitals and sanitariums, fed the hungry, buried dead and established law and order. They have also given employment to thousands of men and women, and through refugee labor built many miles of permanent roads.

In Urumia the Kurds, under their infamous chief Simku, have overrun the plain and taken possession of the government. They are making life miserable for the Moslems, who are reaping what they have sown. Not only Christian but Moslem villages are almost deserted and most of the population are starving to death in the city, where nothing adequate is being done for them.

It is two years since the armistice was signed. How soon will the work of rehabilitation be begun by establishing order and making life secure so as to enable the exiles to start over again? Will the American Government allow the lawless Kurd and hungry Persian to pick American property to pieces, selling the brick and stone for a song? Is nothing to be done to show that precious American life and hundreds of thousands of dollars of American property cannot be destroyed with impunity? Is it much wonder that Persians and Turks tauntingly say that Americans have no government?

But though Christians may suffer martyrdom and property may be destroyed the "gates of hell" cannot prevail against the Church of God. The heroism and self-sacrificing service of the missionaries, who remained at their posts of duty and suffered with the people, have made many of the Persians realize that material forces are not supreme and they know that their own religion has failed them. Never before was the door so wide open to the Christian evangelist, teacher and physician as it is today. The love of God and the sword of the Spirit must replace hatred and the sword of steel. From every side the call sounds: "Come over and help us." Let the Church at home meet this opportunity in the spirit of Christ.

#### FORCES FOR LIFE AND DEATH IN RUSSIA

**R**USSIA is a laboratory for the working out of an experiment in the rule of the proletariat, but it is a laboratory without the supervision of a scientific expert. Consequently explosions and devastations result from the handling of powerful chemicals. The laboring classes and unscrupulous leaders are determined to use power for selfish purposes. God and His laws are disregarded. What else could be expected other than disaster? Prof. Zeidler, ex-head of the Petrograd Red Cross Society and now a refugee in Finland, reports that conditions in Petrograd are marked by starvation and filth. "Death stalks on every side and the once famous and beautiful capital is now reduced to one-fourth its size. The population has



shrunk from two million to 600,000 and the deaths number a thousand a day. Houses are choked with filth, the fuel and food situation is unspeakably bad and prices are incredibly high. Only one street car line is running and most homes are in darkness. The government is disorganized and property is decaying. Petrograd is facing a dreadful phantom of epidemics. Hospitals are overflowing and the attendants are untrained army men, rough and lazy, who rob the hospitals and the patients. Science is not encouraged in Russia and physicians cannot obtain chemicals, medicines or instruments. It is impossible not to be moved by the hunger and struggles of the dying people."

The government of Russia is nominally a democracy. It is in reality a tyranny of the worst sort with unscrupulous and uneducated leaders in control. They have not God in all their thoughts and care not to know or obey His laws. The result is disorder and death. The experiment cannot last, and already there are signs of disintegration. The army in the West has demanded that a truce be signed with Poland; and Lenin, the dictator has yielded. Troops in Siberia are revolting from Soviet rule, and the great middle classes of Russia are beginning to see the fallacy of Soviet principles, the falseness of Soviet promises, and the unfairness of Soviet methods.

The hope for Russia lies in a return to sanity and a looking to God for forgiveness and guidance. Russia needs not only religion; Russia needs Jesus Christ. While destruction wastes at noonday and terror by night makes people afraid, there are forces at work for righteousness. Not only are Red Cross and Y. M. C. A. representatives doing what they can to relieve suffering humanity, but evangelical Christians are working in Siberia, in some parts of Russia and on the western borders. There are still about 160,000 Russian prisoners in Germany beside many recent refugees or deserters from the Soviet Army. They offer a great opportunity for Christian missionary work. These Russians are ignorant. One of them, hearing a missionary mention the "Word of God" asked which God he meant and after being told there was only one God replied: "No, yours is the God of the West. Long live the God of Lenin who has given the world golden liberty." His words were greeted with applause. Nevertheless there are 22 Christian churches in Russian camps and Bible classes are conducted in thirty-eight camps in Germany. Over five hundred prisoners were baptized in one month and evangelical Christian workers are being trained among the Russians to work for the conversion of their countrymen. Swedish Christians are also supporting a work in Wernigerde with the help of friends in America. Christian literature is greatly needed and as many Bibles and tracts as are available are being distributed to Russians in Germany and on the borderlands. The Russian Soviet Government is bitterly opposed to Christianity and to all religion. Ex-prisoners

and refugees returning to Russia are given Bibles and Testaments to take into Russia. There are now hundreds of thousands of Russian refugees in Germany, 100,000 in Berlin alone, 50% of them being Jews. There are three evangelical Christians working among them. Many Russian evangelicals are ready to undertake missionary work if the necessary support can be provided. The hope for Russia, as for every individual Russian, lies in the acceptance of Jesus Christ as the Way, the Truth and the Life.

### NEGLECTED NAVAJO INDIANS

WHEN a treaty was signed with the Navajo Indians in 1868, according to which they were placed on a much smaller area than the one they had been occupying, a stipulation was made that the American Government would furnish a schoolhouse and teacher for every thirty-five children. Half a century has passed and figures show over 9000 Navajo children, with less than 2000 in mission and government schools. They are boys and girls of native ability, but 7000 of them have never seen a schoolhouse. There are in fact more Indian children out of school now than twenty years ago, because school facilities have not kept pace with the growth of population.

Rev. W. R. Johnston was asked a few years ago to make a survey of the Navajo country, extending from the Grand Canon to Albuquerque, and from San Juan to the Sante Fe Railway, and gather facts in regard to the young men and women who had returned from reservation schools to their homes—about 800 in number. He stopped one day at a trading post for luncheon and an Indian woman approached with her blankets around her and her baby on her back. She spoke correct English and it was learned that when a child of six she had gone to the Ft. Lewis School in Colorado. She remained nine years, and came home with a vision of leading her family out of the old pagan life, and sharing with her people some of the advantages she had received. Now she was living in a *hogan* of one room, with no window, no door, no chairs, a pile of sheepskins for a bed, no knives or forks; and with a second polygamous wife and eight children.

When the educated young Indians lose their ideals, they descend to a plane below that of the pagan Indian, and as one missionary said: "It is easier to elevate the camp Indians than the veneered pagans that come back from government schools." The foundation for permanent progress must be laid in the Word of God. In some government schools the missionary is free to teach the Bible; in others, spiritual instruction is barred out. The perplexing problem of the returned Indian student, of creating self-supporting, independent Christian citizens, can only be solved by placing him under adequate Christian instruction.

## CHRISTIANITY—ORIENTAL AND OCCIDENTAL

"Now I entreat you, Brethren, in the name of our Lord Jesus Christ, to cultivate a spirit of harmony—all of you—and that there be no divisions among you; but rather a perfect union through your having one mind and one judgment. For I have been distinctly informed, my brethren, about you . . . that there are dissensions among you. What I mean is that each of you is a partisan. One man says, "I belong to Paul"; another "I belong to Apollos"; a third, "I belong to Peter"; a fourth, "I belong to Christ." Is Christ in fragments? *I. Corinthians* 1: 10 to 13. Weymouth's Translation.)

**T**RANSLATED into present day terms a modern missionary might write to fellow Christians: I am informed that there are many denominations among you. I mean that each of you is a sectarian. One says, "I am a Wesleyan" (or Methodist); another, "I am a Baptist"; a third, "I am a Calvinist" (or Presbyterian); a fourth, "I am a Lutheran"; a fifth, "I am a member of the Church of England (or Episcopalian); another "I am a Christian (or a follower of Campbell). Has Christ been divided into sections to make different sects?

Missionaries and Christian converts in many mission lands have remarked that the effort to establish denominational churches in non-Christian lands has caused confusion and dissension. It is easy to understand why modern apostles of Christ should go into all lands and preach the deity of Jesus; the good news of His all-sufficient atonement on the cross; the eternal life proved by His resurrection and ascension; His promised return as indicated in the Gospels and the Epistles; the truth of His word and the power of new life in Christ. But why should they preach world-wide Methodism or the exclusive efficacy of any one form of baptism, the importance of any particular form of church government or the special validity of any human ordination to the ministry? Surely the essentials of the Gospel are the same today as those proclaimed by Jesus Christ and His apostles—a living faith in Jesus Christ as the Son of God, the Saviour Who redeems men by His death on the cross and Who rose from the dead to bring life and immortality to light through the Gospel. The Apostle Paul declared that he was determined to know nothing among the Corinthians "except Jesus Christ and Him crucified." This basis of unity is not a man made basis, but the divinely revealed basis.

In India, China and other mission fields, the desire for Christian unity is growing, with it there is an increasing antagonism toward sectarian divisions that seem to have been the product of the Occident. There is a demand for the simple proclamation of the Gospel, with liberty to permit the Christian life to assume Oriental forms. In India, at the recent Bangalore Conference, Mr. P. Chenchiah, an Indian Christian, declared that the slow progress, if not the failure, of the western Christianity to win India to Christ, is due to the alien methods adopted by the missionaries.



He pointed out that Occidental missionary ideals and methods are not understood by Indians. While their moral and religious ideas are far removed from those of Christians, they can appreciate the need for the Incarnation of God in Jesus Christ, the desire for immortality, forgiveness obtained through sacrifice for sin and the requirements for a life devoted to God. The Occidental idea of a fully organized mission, responsible to the home office, with salaried workers and many forms of mission work, is very different from the Hindu idea of a religious devotee who goes about like a sadhu and as Christ and His apostles went about in the first century. The Indian sadhu in his wanderings without purse or luggage, clad in his saffron robe, goes about preaching his religion freely, without organizing churches, without the necessity of making reports and without the backing of an organization. He trusts to the vitality of truth and life to propagate itself. Mr. Chenchiah urged the importance of learning lessons from the Oriental method of promoting religion and said, "In the Christian sadhu the future Indian church will possess a means of establishing a system of evangelism suited to the Orient." The one essential is to introduce the living Christ to men so that they will see His divine character and mission, and will accept Him as Saviour and Lord. When Christ lives in men He can be trusted to develop the type of life and organization best adapted to the individual needs. Then too, Christian unity will be assured, without uniformity and without discordant sectarianism. Those who are truly united to Christ cannot be far separated from one another.

#### SHALL WE DRIFT OR STEER?

**A**RE Christian church leaders becoming indifferent to the essential tenets of Christianity? The tendency to "broadness" as an expression of charity among theologians, and the passion for social service as an expression of brotherly love among laymen combine to lessen or entirely destroy the sense of the importance of faith as a foundation for Christian character, and a dynamic for truly sacrificial service.

We know from practical experience, as well as from philosophical theory, that what a man believes has a very vital relation to his ideals and his acts. This is true even in such temporal matters as the purchase or erection of a house, the making of a contract, the support of a political candidate, the advocacy of temperance and social purity or the bringing up of a family. Evidently then, the elements of a man's faith must be of first importance in the formation of his character and the fruit of his service.

What are some of the New Testament statements concerning what a Christian should believe in regard to Christ?

"This is the work of God that ye believe on Him whom He hath sent." *John* 6: 29.

"He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." *John* 3: 36.

"Dost thou believe on the Son of God? \* \* \* He it is that speaketh with thee" *Jno.* 9: 35 to 37.

See also—*Matt.* 16: 16, 17; 26: 63, 64; *John* 20: 27-29

Similar words of Christ and His apostles might be quoted to show the necessity of faith in the Atonement, the bodily resurrection of Jesus and of the spiritual rebirth. And yet when we notice the tendencies of the day, the question arises, are we drifting into unbelief, or are we steering knowingly into skepticism? Not only are men and women in Christian Association work accepted as Bible class leaders and executives without reference to their Christian faith, but the Young Women's Christian Association has deliberately opened the doors of its active membership to those who do not believe the New Testament teachings. More than one New England church, including the original Church of the Pilgrims at Plymouth, so let down the bars and received members who do not believe in the deity of Christ that these churches have finally become Unitarian, and evangelical members have been obliged to withdraw and form another congregation.

Not only are very many of our colleges propagating disbelief in the teachings of Christ and His Spirit-filled apostles, but theological seminaries are harboring professors who spread doubt and unbelief. A pamphlet recently published in connection with an investigation of some of the seminaries gives the following facts:

One seminary professor writes: "There is one crowning absurdity of theology that even human law never suggested, namely, that the penalty of an evil deed can be vicariously borne by another, while the sinner goes scot free." Compare the teachings of the New Testament that Christ "bare our sins in His own Body on the tree, that we, being dead to sin should live unto righteousness; by whose stripes we are healed."

Mr. Ernest D. Gordon in *The Record of Christian Work* also notes the fact that Andover Theological Seminary, founded as evangelical, is now affiliated with Harvard which is Unitarian. Chicago Theological Seminary has recently taken into its faculty the professors of the Unitarian Seminary in Meadville, whose summer sessions are held in Chicago. Newton Seminary (Baptist) is affiliated with Harvard, and four of its students are taking postgraduate courses in Harvard Divinity School (Unitarian). Is it any wonder that the stream of faith is becoming impure when it is polluted at its source? What can be expected of true Christian belief from those in the pew when unbelief is voiced from the pulpit?

It is also significant to note that many of these non-Christian seminaries are dying. Harvard has some 5000 or more students,



but its Divinity School numbers only twenty-six, while in the actual classes of undergraduates, the seniors number one, the middle class one, and the juniors six. The professors number twelve. Andover Seminary has seventeen students and eight members of the faculty. Chicago University Theological Department has 300 students, but only a fraction of them are studying for the ministry.

It is not to be wondered at also that practically none of the students from these "advanced" seminaries go into home or foreign mission work. Some become writers, others teachers, other pastors of city or suburban churches, and some social settlement workers. The self-sacrificing work of the missionary does not appeal to them, and they are not equipped for work that requires spiritual power. Most of the missionaries that are spreading vital Christianity come from our smaller denominational colleges and evangelical seminaries. The Northern Baptists at their recent Convention in Buffalo wisely appointed a committee to investigate its theological seminaries. The Methodists recently made strenuous objection to the destructive teachings in their own Sunday-school literature. Other denominations that desire to safeguard the purity and power of the Christian Church might wisely follow the Baptist example, and purify the fountain heads of teaching in denominational schools, seminaries and periodicals. "This is the victory that overcometh the world, even our faith"—faith in the Son of God "who loved me and gave Himself for me."

### THE UNITED STATES IN HAITI

**A**LTHOUGH some of the newspaper reports of the killing of the natives in Haiti by United States marines may have been exaggerated, there is enough truth in the accusations to bring a blush of shame to American Christians. The United States Government undertook to occupy the Black Republic in 1915, in order to establish order, and improve financial, political, sanitary and social conditions. American marines, placed over native gendarmerie, have carried on such a ruthless campaign against the Haitians who resisted their authority that many natives have been killed. According to reports, many of these have been innocent of any wrong doing, and were given no opportunity to defend themselves before a court. No material benefits of American control can make up for unjust and inhuman treatment, and there is a growing antagonism toward the United States in Haiti.

Another cause for shame on the part of American Christians is that Haiti is almost entirely neglected as a field for Christian activity. The people are ignorant, and live on a low moral scale. Unfortunately, the treatment received from American marines does not predispose the people of Haiti to welcome American missionaries.



INDIAN DANCERS AT A RELIGIOUS FESTIVAL

One of the Dancers, with a stuffed monkey is masked to represent the devil. All are possessed with evil in these dances

# The Indians of Latin America\*

BY GEORGE M. McBRIDE, NEW YORK

## I. THE HIGHLAND INDIANS OF THE ANDEAN REPUBLICS

ONE of the greatest problems before the republics of the Andes is the question of their Indian population. It is also one of the gravest. Scarcely any other matter elicits such a general interest among the leaders of government and education. "*El problema del Indio*" is a phrase that always brings thoughtful men to attention, whether in legislative halls, in educational conferences, in economic discussions, or in military plans. A recent number of the bulletin issued by the La Paz (Bolivia) Geographical Society was devoted entirely to the Indian. Two of the most popular books issued from the Bolivian press in recent years are "*La Raza de Bronce*" by Alcides Arguedas, and "*La Educacion del Indio*" by Alfredo Guillen Pinto.

The aboriginal races of these republics form the predominating element in the population. In Bolivia 50% of the inhabitants are classed as of pure Indian blood, while 27% are of mixed race with the Indian characteristics predominating. (Census of 1900). In Peru, out of a total population of 4,500,000, the Indians number about 2,500,000, or over 55%. In Ecuador there are practically no persons of pure Spanish blood and the pure Indians are estimated at about 1,600,000. In Colombia, according to the "*Encyclopedia of Latin America*," from 40 to 45 per cent of the population (5,071,101) is of pure Indian blood. These four countries then show as an average about 52 per cent of full-blooded Indians in their population and contain in the aggregate nearly 7,500,000 Indians.

While part of this Indian population belongs to the uncivilized tribes of the Orinoco, Amazon and La Plata lowlands, the majority, (probably some 53 per cent), live on the plateau, from 6,000 to 14,000 feet above sea level. These tribes are by no means savages, for they belong chiefly to the peoples, who, before the advent of Europeans, had developed their own specialized culture, equal in many respects to the civilization of Europe and Asia at that time.

Chief among them in numbers are those of Quechua speech. These are not all of the same ethnic divisions but came under the

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\* A Paper Prepared for the Committee on Co-operation in Latin America, November, 1919.



sway of the Inca Empire and retain as their present language, the *lengua general* of that empire. They are estimated to number about 3,000,000 and cover almost the entire Peruvian highlands, the southern half of the Bolivian plateau and all of the uplands of Ecuador. Next in importance come the Aymaras who number about 500,000 and occupy the region known as Collasuyo in Inca times, the territory about Lake Titicaca, and eastward on the higher slopes of the Cordillera Real of Northern Bolivia. Lastly there are some 500,000 descendants of the Chibchas and other civilized tribes in Colombia. The total number of these different tribes is probably about four million.

There is no need to describe the admirable features that characterized the Inca Empire, which extended over almost all of the upland territory embraced in the three republics of Bolivia, Peru and Ecuador, nor the inferior but still advanced culture of the Chibchas in Colombia. Prescott, in his "Conquest of Peru," Sir Clements Markham, in "The Incas of Peru," and Thomas A. Joyce, in "South American Archaeology," considered these people worthy subjects for their masterly sketches. The Indians of those celebrated days were by no means exterminated by the Spanish. They survive, probably in reduced numbers and certainly under great oppression, but still capable of the achievements that distinguished their ancestors. Among the humble peons on the Andean farms, and particularly among the still existing independent communities that occupy the more isolated sections of the plateau, there live many worthy sons of once distinguished families. Though submerged beneath the surface of the present social and political life, though deprived of almost every opportunity for economic, intellectual or spiritual advancement, these rugged mountain people preserve many of the physical, mental and moral qualities which in centuries past made them dominate the destinies of the entire continent. This is peculiarly true of the Aymara and the Quechua tribes, the most numerous as well as the most promising of these Indians. Overcome by the deceit and savagery of the Spaniard, the highland Indian has proven himself stronger than his conqueror. Of rugged physical constitution, quiet but masterful in his manner, moral above many of the Christian peoples of the world, this hardy mountaineer, lover of the solitude, has forced his masters to conform to his ways, has obliged the race of conquerors to learn his language in order to converse with him, and, though peaceably inclined when undisturbed, has taught the whites to recognize his customs, to respect his property, and to live in an ill-concealed fear of the day when the "India" shall revolt. No step that affects the Indian is taken in these countries, either by the individual owner of estates or by the government itself without first weighing its probable reception by the aborigines. Though un-

schooled, disfranchised and outcast, the Indian of the highlands is in a very real sense master in his own house.

### THE IMPORTANCE OF THE INDIANS

At the present time the highland Indian furnishes the only supply of labor, skilled and unskilled, in country and city alike. No field is tilled but by his hand, no harvest is reaped but with his sickle. He moulds every sun-dried brick, he dresses each stone that goes to build hovel or palace. He mines the ore, builds roads and railroads, constructs the bridges, herds the flocks of sheep, llamas and alpacas. With his droves of llamas and donkeys he transports much of the merchandise, since only a few miles of railroad exist and there are few navigable waters on the upland. He even collects the fuel, cooks the food, carries water and performs all other domestic service. With the advent of modern industries he is learning to make matches, to brew beer and to manufacture shoes.

The highland Indians are primarily agriculturists. The other work they do is merely incidental. In Bolivia 564,009 of the total population is classed as agricultural, while 399,037 are engaged in "general industries" and only 12,625 in mining. In Peru, Ecuador and Colombia the proportion of agriculturists is probably somewhat higher. While many Indians in these countries are held as virtual serfs on the large estates, great numbers are entirely free, living on their independent communities; some 67 per cent of the aborigines of the Bolivian highlands and over 50 per cent of those in Peru. They hold land in common, as in Inca and pre-Inca days, annually allotting a specified extent of tillable soil to each member. The flocks are herded on a common pasture. Even the government of these communities is left largely in the hands of the Indians. The authority of the government is exerted only in collecting taxes and curbing serious disorders when necessary. These free communities are most numerous in the isolated valleys and remote corners of the plateau, where whites seldom travel. Many of the inhabitants of these districts rarely see a white man and live the simple life of a mountain agricultural people, much as they did before the occupation of their land by Europeans. In such regions the influence of the Church is far less felt than in districts where whites have settled.

Another consideration of significance for the future of these highland republics is that the Indian is acclimated to these great altitudes. Where foreigner or native-born sons of Europeans succumb to the deadly soroche, or mountain sickness, the Indian, with his enormous lung capacity and vigorous heart action, seems thoroughly at home. It is doubtful if the mineral wealth of these mountains can ever be developed with any but Indian labor. Im-

migration can never be depended upon to greatly increase the population of the working class. The industrial future of the Andean republics lies with their aboriginal people.

### THE NEED OF THE INDIANS

Yet these Indians are neither educated nor Christianized. For four centuries they have lived side by side with Europeans, yet the vast majority of them can neither read nor write, speak no language but their own, are familiar with only a few empty symbols of Christianity, and worship, as of old, the spirits that, to their simple fancy, inhabit fields, rocks and mountain peaks. "The most needy and uncared for" is how Dr. Robert E. Speer characterizes these Quechuas and Aymaras, though he testifies that they are "more hopeful than our North American Indians."

No statistics are available as to illiteracy among these highland people. However, 85% of the population of Bolivia are completely without education, and it is likely that not more than one out of every thousand of the Indians in that republic is literate. Conditions in Peru are little better, while in Ecuador and Colombia they are probably worse. It is doubtful if 4,000 persons in all, among these highland Indians, could be found who can read and write.

As to religion they are still pagan at heart. Most of them are baptized with Christian names, are married by the Roman Catholic Church and a few have Christian burial rites. Churches stand in the towns and on many farms; there are often chapels in their communities, but the average Indian sees a priest but once or twice a year, usually on occasion of the principal religious feast day. Otherwise the Indians' Christianity consists mostly of the celebration of pagan festivals with Christian names, in pagan fashion, in front of or inside a house of worship, in which Roman Catholic saints and pagan spirits are perhaps equally prominent in the minds of the participants. At the little shrine (called Calvario) that stands on a high peak overlooking the city of La Paz, (Bolivia), the Indians may often be seen with their cups of incense, kneeling with their backs to the Christian symbols of the crucifix and the Virgin's picture, as they face the wide valley below and mutter phrases in neither Spanish nor Latin, but in their deep, guttural Aymara.

In the celebration of religious observances, the Indian finds his deepest degradation. For months at a time he works industriously in his tiny fields, assists his still more industrious wife about her household duties, plays with his red-cheeked, chubby children about his humble doorway, or tenderly cares for his domestic animals. He warms the new-born lamb in his bosom, adorns his pet llamas with fancy bits of colored wool or carries the load of a tired donkey on his own back. All this time he thriftily hoards his paltry earn-





TWO CHARACTERISTICS OF THE SITUATION IN PERUVIAN CITIES

Ignorant and poor Inca Indians and a great Roman Catholic Cathedral

ings and lives a sober, quiet life among the members of his clan. Then comes the feast day. The best woven homespun clothes—bright with variegated colors—are brought out for all the family. The father dons his festive garb of feather head-dress, tiger skin and hideous mask, and takes his shrill reed pipe or native drum down from the low rafters that support his roof of thatch. On foot the family sets out at grey dawn, through the biting cold of the high plateau, the older children trotting besides their parents, the baby upon the mother's back. For hours they trudge toward the nearest church. There are gathered friends and kin from all the neighborhood. There too are found the half-breed venders of chicha (a native fermented drink) and alcohol, while candles, incense and other necessities for the festival may also be bought. Groups of acquaintances form about the booths where liquor is being sold and the Indians begin their Christian *fiesta*. To the music of pipe and drum they dance their ancient pagan dances, before, around and into the church enclosure. At times even before the altar they continue this bachanal. Each brief interval of rest is marked by generous draughts of intoxicating liquor, when the Indian, before he touches the beverage to his lips, carefully spills over a few drops as a libation to mother earth, (*Pachamama* in his native tongue), as his ancestors have done from time immemorial. For several days and nights a ceaseless round of alternating dance and drink is continued until men and women alike, the latter sometimes with their babes still slung upon their backs, fall in drunken stupor upon the ground. Occasional fights occur as enemies meet or differences arise among intoxicated friends. Early, if possible, during this celebration the Roman Catholic priest arrives and goes through the form of mass. Then he collects his fees of silver, grain, poultry or sheep, and off he rides to other celebrations at the neighboring center. The supply of alcohol exhausted, or the power to purchase it, the Indians slowly recover from their carousal and wander sadly home again to live the life of pagan peasants. Such is the form of religion that prevails among the aboriginal inhabitants of these highland republics.

Paganism is more frequently in evidence. Each crest along the mountain road is marked by heaps of stones, where every passerby should build a miniature house for some occult purpose of spirit worship. At dangerous places, where overhanging rocks threaten the traveler, the Indians who pass make offerings of coca to the spirits who inhabit the hills. When an animal is killed for its meat they catch the blood and dash it upon the end of their low abode houses, under the thatched gable, explaining their action to any inquisitive stranger by a shrug of the shoulders and the single word, "costumbre," (it is the custom). It would appear to be a survival of some ancient observance in spirit worship. When cross-



ing a stream they call repeatedly the names of any children who may be in the company for fear, as they say, that the spirits of these little ones may not dare to pass over and so some harm should befall them. These, the common things of an Indian's life, attest the religion which holds most conspicuous place in his heart. In spite of the veneer which four centuries of priestly instruction have given him, the Indian of the plateau is still a pagan.

#### EFFORTS TO UPLIFT THE INDIANS

This is the Indian problem that confronts the Andean republics. Its solution is one of the prime matters that concern their governments. The history of efforts made in behalf of the Indian is quickly told. Guillen in his "La Education del Indio" (La Paz, 1919), recounts the little that has been done in Bolivia. It is typical of the other lands. In 1826 a dozen free scholarships for Indians were offered in one of the seminaries of the church. Result apparently nil. In 1905, after a lapse of three quarters of a century, another attempt was made. This time "Profesores ambulantes" were appointed, educational circuit riders we would call them, to conduct classes in the districts where Indian population was densest, giving a few weeks at a time to each district. It was impossible to find competent teachers who would undergo the inconveniences and hardships entailed. The plan was dropped. Six years later a normal school was established in the capital, to train teachers for such work, but found it impossible to secure candidates. It has now been moved to a rural district and efforts are being made to secure pure-blooded Indians who will take the training required for work among their own people. But so far little success has been met, for the Indian looks with suspicious eye upon the work of his white master, fearing that it is only a scheme to add an additional burden to his already oppressed race. Better success has been met within the army where some attempt is being made to give elementary instruction to illiterates. But most of the Indians, not enjoying the privileges of citizenship, are not obliged to take the military service, so this effort is not far-reaching.

Another effort made by the government was the offer of a pecuniary award to any one who would teach an Indian to read and write. For some years this offer has stood, the government holding itself ready to pay Bs. 20.00 (\$8.00) per head for any Indian so taught. To this there has been little response, as it has been considered beneath the dignity of a professor to stoop to this means of augmenting his income. About the only ones to take advantage of the offer have been some of the missionaries who found that this money would help support classes that they had opened for Indians in connection with their church work.

Protestant missions likewise have not done much to alleviate

the condition of the Indians. In Ecuador nothing has been attempted save sporadic efforts of independent missionaries, whose results as yet are extremely meager. In Colombia no special work has been undertaken for the Indian, and the churches and schools for whites usually fail to reach him. In Peru British missions have made a beginning, as have also the Adventists. In Cuzco the nurses of the South American Evangelical Union serve Indians as well as whites, and the magnificent Urco farm, acquired some years ago, is beginning to have a slight influence upon the peons that belong on it, though so far its influence has been chiefly with the neighboring whites. The most outstanding mission, distinctly for the Peruvian Indian, is that of the Adventists near Puno on Lake Titicaca. Here nursing was the foundation upon which the work was built, but this was accompanied by strong evangelistic efforts, and by educational work. It has been very successful, due in part to the close sympathy shown by the American missionaries for the Indians and in part to their having found, in the person of a pure Aymara Indian, a real apostle to his people.

In Bolivia some efforts are being made to evangelize and educate the Indian. On the shores of Lake Titicaca the independent Peniel Hall Society has bought a farm with its some 275 Indian serfs. A school house was built with funds raised locally. Classes for boys have been held, but great difficulty has been experienced in the matter of handling the Indians and meeting the opposition of certain white neighbors who prefer to keep the Indian ignorant so that they can exploit him. The work has suffered greatly, too, by the frequent changes in its local board of trustees. A strong permanent control is needed to give stability to the work. It is greatly to be desired that this attempt to educate and evangelize the Indian should succeed. Funds for its establishment were left by Mr. Chiriotto, an Italian-American who bequeathed his small fortune to the Society. His pious purposes should be carried out. The farm and mission is well situated, not too distant from the center of civilized life but in the midst of a dense population of Aymara Indians who are needy in the extreme and very promising in character. This mission with its funds of some \$32,000, about half of which has been invested in the farm, will probably never succeed as it should unless affiliated with some strong Mission Board.

Among the Quechuas of southern Bolivia, in the Department of Potosi, work has been carried on for some ten years by the Bolivian Indian Mission, a British society. This organization has a group of ten to twelve missionaries, mostly from New Zealand, who have several small stations with evangelistic, educational and medical features. Though their funds are very limited, they have made a promising beginning in a very needy field.

In addition to these undertakings there are classes for Indians



A PROTESTANT MISSION SCHOOL FOR INCA INDIANS IN PERU

and religious services for Indians conducted in connection with several of the churches in La Paz and Oruro. Otherwise nothing has been done by Protestant missions in any of these Andean republics.

The Indian is often eager for instruction, can he but feel that there is not an ulterior motive in the plans proposed for his uplift. The few schools that have been opened by government and missionary agencies find a satisfactory response. Many of the Indians realize that a new situation confronts their race as the economic development of the plateau advances. They see that the coming of railroads, the opening of mines and the development of commerce have wrought changes within the last few decades that far exceed the accumulated influence of preceding centuries. They realize that the aboriginal race must be prepared to meet a new condition. Not infrequently a request is sent to the government for the opening of a school in some free Indian community. One such petition was accompanied by an offer to meet all expenses to build and equip a schoolhouse, and to pay the salary of the teacher. Moreover, parents are seeking to secure for their children the advantages of the city schools. One old Indian, animated by such a desire, appeared at the La Paz American Institute, in his homespun clothes, with hide sandals on his feet, and a variegated poncho over his shoulders. He came into the school grounds, carrying his boy's trunk on his back. On being presented to the principal he dropped to his knees and kissed the extended hand, begging to have his son received as a pupil. The boy was enrolled and within two years, though competing with white Bolivians and foreigners of



several nationalities, he had outclassed many of his fellows and received the highest awards in English. Each quarter the father kept his promise to come and pay the tuition, usually bringing as a gift for the head of the school, a basket of eggs carefully packed in a home made basket. While such examples are rare they mark the awakening of the Indians to the need of an education.

In spite of the great neglect and apparent indifference of the respective governments towards the uplift of the Indian, any effort made to assist in the task will meet with the approval and support of many of the most influential men of the countries. These leaders realize that, at present, the illiterate aborigine, with his primitive ideas and his antiquated ways of life, is a perpetual drag to the progress of the republics. Forming such a preponderate portion of the population and providing the only available labor supply for agricultural and industrial development, the Indian, they see, must be prepared for the part he will inevitably play in the nation's advance. He must be made an integral part of the republic. This cannot be done without a certain degree of education. Realizing this, leaders of political affairs are keen to take advantage of any assistance which they can secure from outside agencies.

In Peru both the American Adventists and the British Mission at Cuzco have met cordial support. When fanatical opponents began a persecution of the former and their Indian converts near Puno, the matter was quickly taken up at Lima and this incident furnished the occasion for the enactment of a law providing complete religious toleration in Peru, which up to that time had stood out stubbornly against this liberal measure.

In Bolivia every effort to help the Indian has received the cordial encouragement of the authorities. Both at the Peniel Hall farm and at the stations maintained by the Bolivian Indian Mission, government help has been received. When the former was established the Bolivian Minister in Washington wrote his congratulation, sent a liberal contribution to help the work, and urged his friends to do the same. The second Vice-President of Bolivia, in speaking to a missionary who was returning to the United States, urged him, "Tell your people in North America that we shall be glad to have them come to our country. Tell them to come in colonies and settle here. Have them bring their Protestant pastors with them that our Indians may learn from them what the true gospel really is, for that our priests have never taught them."

#### A PROPOSED PROGRAM

In view of the great need; in view of the splendid promise; in view of the urgent desire of many Indians for an education; in view of the often expressed encouragement from the government authorities of these countries; a widely extended work should be under-



taken among these submerged races of the highlands.

Any program of operation for instruction and evangelization should be adapted to the peculiar needs of the Indian. He must be helped, largely right at home. Hence many stations will be required. The program should include particularly the following features: evangelization, primary education, agricultural instruction, industrial training and medical work, especially nursing. It should provide for a few well equipped central stations, located in the centers of densest aboriginal population, with a number of branch stations that will reach the Indians who live in scattered communities. The central stations should have boarding departments for both boys and girls, developed on a self-help basis.

Beginning from the South, the following program is suggested.

**BOLIVIA**—A strong central station in the southern part of the country for the Quechua-speaking Indians there. Probably the best location for climate, possibilities of agriculture, accessible population, etc., would be in the province of Charcas, Department of Potosi, where the independent Bolivian Indian Mission (British) has already opened several stations. If another district is preferred the neighborhood of Tupiza would probably be found suitable.

Another such institution should be located in northern Bolivia, in the Aymara region about Lake Titicaca. Here is the densest Indian population in Bolivia, the province of Omasuyos showing about 100 persons per square mile, almost entirely rural. (An ideal location for this mission would be the Island of the Sun in Lake Titicaca. It is centrally located, near the point where steamer route and land road cross at the strait of Tiquina. It has been from time immemorial a sacred spot among all the Indians of the Titicaca basin. It contains some 800 Indian inhabitants who would form the nucleus of the work. It is a strategic and charming spot, one of the most desirable for its situation and character of any point in the whole continent. It consists of two large farms with apparently clear titles and should cost somewhere about \$200,000. If not possible to buy the entire Island, a site could probably be purchased there. Both owners belong to distinguished liberal families, who would be in sympathy with the work of uplifting the Indian.)

**PERU**—One would naturally think first of the Cuzco valley as the point where a central station should be established. Here already flourishes the mission maintained by the Evangelical Union of South America, but there is a large population of pure Indians in that and the neighboring valleys. Another important center of pure Indian settlement is the province of Huaras, where the densest population in the republic is found.

**ECUADOR**—In Ecuador a central station should be opened at Ambato, Rio Bamba, or some neighboring point, or at Cuenca, in all of which places there is a large Indian population to draw from.

The last named place, though not yet connected by rail with the coast, has an important commerce. It has some 30,000 inhabitants, mostly of Indian blood. Ambato is the seat of an annual fair to which Indians and others come from all the surrounding districts. During those gatherings its population is probably doubled. This circumstance would afford an excellent opportunity to make known the work of the institution located there and to disseminate the Gospel.

COLOMBIA—The need for separate Indian institutions is less in the Colombian highlands than in the other republics, for its aboriginal population has learned Spanish to a greater extent and mixed with the other elements of the country more than elsewhere. The department of Boyaca offers the best location for a central Indian mission. Here the population is dense and composed chiefly of full-blooded Indians. There are no large cities but many small Indian towns. Only 3 per cent of the population is said to attend school. Probably the neighborhood of Tunja or Chiquinquirá would be most suitable.

Besides these strong central stations there should be established in each of these four republics from four to ten branch stations, manned with one American couple, and one or two native helpers. These small stations are necessary because the centers of Indian population are greatly scattered, and means of communication are badly lacking. A small equipment only would be necessary. A few acres of ground, a residence and a school house which could be used also as chapel, would constitute most of the outfit required. Each should be provided with a dispensary, and should give simple, practical instruction in agriculture and perhaps something in the way of industrial training. In all probability many of these secondary stations would soon develop sufficiently to have added to them a boarding department and the other features characterizing the central stations. The estimated cost of each central station would be about \$48,000 and \$5,000 for each branch station. The program would require, in addition to the present workers, a force of three missionary families and four native workers in each central station; and one missionary family and one native worker for each branch station. The total estimated cost for two and one-half years (including property) would be \$853,440.

In addition to the above program there is one feature that might be added with very great advantage, if properly developed. In every one of these Andean republics, with their great variety of climatic and soil conditions and the consequent diversity in production, there exists a system of markets and fairs which dates from time immemorial. The markets are weekly or bi-weekly, the fairs are generally annual. On these occasions people, particularly the Indians, gather from far and near, bringing their

produce to sell or coming to buy the products of regions different from their own. At these gatherings one can find inhabitants of widely separated districts, many of whom leave their native regions only on such occasions. Bible colporteurs have already taken advantage of these fairs to disseminate the Word, but as most of the participants are illiterate, the written page offers little attraction for them. But if a system of evangelistic meetings and conferences could be organized, intended particularly to take advantage of these gatherings, it should be possible to reach many thousands who otherwise would never hear the Gospel.

Statistics are not available as to the number of people who attend these markets and fairs, but it is safe to say that scarcely an Indian family, certainly not an Indian community, exists upon the plateau that does not frequently send a representative. To completely carry out such a scheme would require the services of a number of trained workers, not necessarily preachers, who can use the Indian language fluently. They would be itinerant evangelists. As all of the white and mestizo inhabitants speak the Indian languages, workers recruited from these classes could be utilized. But Indians, as soon as they are available, would be better able to reach their own people, since they command greater confidence and can penetrate into the intimate life of the Indian people as no white man or mestizo can do.

(To be concluded)

#### GOD CARES DO WE?

**F**ORGET not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a *missionary* Christian will be a *missing* Christian when the great day comes of bestowing the rewards of service.

Therefore, ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work.

Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.

I warn you that it will go hard with you when the Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

A. J. GORDON.



# My Brother on the Frontier

*The Story of Dan Schultz, the Labor Evangelist, in Wyoming*

BY REV. COE HAYNE, NEW YORK

‘**S**AY, boy, I’ll give you just twenty-four hours in this hole. It’s too tough for you.”

The young Baptist preacher, to whom the clerk in the little dingy western hotel directed his remarks, laughed.

“That’s not answering my question,” he said. “I want to know if there are any churches in town.”

“Churches! Homesick already?”

“Not exactly,” replied the sky pilot. “I have been sent here by the Home Mission Society to hold some meetings, and I want to know what has been done here in a religious way.”

“I’ve been living here eleven years, stranger, and I’ve never heard of any preaching in this town unless it was by some pilgrim who tried to do a little persuadin’ on the side to get enough money to leave town.”

Dan Schultz ignored the slur on his profession. He had come to G—, Wyoming, to hold gospel meetings, and while he was new to the West he had no extreme notions as to the sort of reception a minister should expect from the inhabitants of a lawless frontier town.

“Have you a town hall?” he inquired.

“You’ll get the town hall!” The clerk laughed with amusement. “See the mayor. He runs this hotel. You’ll find him in the bar-room.”

Mr. Schultz went into the saloon, which the mayor of the town operated in connection with a house of ill-fame. The mayor’s bartender was the town marshal. The pair were the real leaders in G—. The young evangelist was greeted with a torrent of profanity when he made known his desires to the mayor, but met the abuse in courteous silence.

“Hold meetings Sunday night, eh? Gospel meetings!” The mayor continued to curse the preacher. “We’re holding a dance in the town hall tomorrow night.”

Suddenly a cowboy turned away from a gambling table and shook his fist in the face of the proprietor.

“I’m here to say that a stranger who comes here to do us good



gets his chance as long as he's on the level," he shouted. "And if it comes to a fight, I'm ready."

Encouraged by this support from an unexpected quarter Dan Schultz drew a Bible from his pocket and read a short passage; then in a clear, sweet tenor voice, he sang a hymn and spoke a few words concerning his Saviour to the men about the bar and gambling tables. When he had finished he turned to the mayor who had not ceased his cursing.

"This is the kind of stuff I preach," he said.

The mayor, famous for iniquity, was a coward at heart. The defiance of the cowboy had weakened somewhat his open opposition to the preacher. But there was a shrewd glitter in his eyes as he compromised concerning a religious meeting in town.

"We are going to have a round-up dance to-morrow night," he said, "and I will consent to your having use of the hall the first part of the evening, providing you stay to the dance."

"All right, I'll be there," assured the minister.

He visited twelve saloons that night, inviting the men and the women he found to the Sunday evening service. During the next forenoon he visited every house in the town, making known his business and extending an invitation to all to be present at the meeting in the town hall. When he entered the hall that night he found it packed to the door. After looking over the audience, and shaking hands with men and women, he stepped to the platform and asked if anyone there could play the organ.

"Bell, show him what you can do" a man called out banteringly.

As a young woman came forward, Mr. Schultz was loath to permit her to take any part in the service, because of her dress. But after thinking a moment, he decided that Jesus, his Master, would have given her the opportunity, after she had offered her services. She proved to be a competent musician with a good voice and sang two duets with the preacher. Then a cowboy demanded, "Where is My Wandering Boy to-night?" Everything went well with this old favorite until the second verse was reached when the



MR. AND MRS. DAN SCHULTZ

young accompanist hid her face in her hands and wept. The evangelist sang the song to the end without an accompaniment. Then he opened his Bible and began to preach.

After the sermon, the chairs were shoved back to prepare for the dance, which the man of God had promised to attend. But somehow the usual hilarity was lacking. About midnight the mayor came to the evangelist.

"You were out quite late last night," he said, "and no doubt you are tired. I am sorry I invited you to the dance. You may go on back to your room. The boys and girls are not having a good time."

"Is the dance over?" asked Schultz.

"No."

"I promised to stay to the dance, and will stay till it's over."

During an intermission it was announced that gospel meetings would be held in the town hall every night that week. The people who were dancing received the information gladly.

The young woman who had played the organ came to the hall early on Monday evening and told the minister that she would like to have a talk with him. She was dressed modestly, without the usual paint and powder. Seemingly she was a different girl. After telling Mr. Schultz her life story she declared that she was henceforth going to live a Christian life. The preacher prayed for her and she prayed for herself; then both arose from their knees with the understanding that before the meeting began that night, she was to tell her story and her decision to serve Jesus Christ.

During that series of meetings many others confessed and forsook their sins and accepted Jesus Christ as their Saviour and Lord; were baptized and became earnest members of the church that was organized.

One day as Mr. Schultz was passing a saloon, a fellow yelled from the saloon door, "There goes the parson." A cowboy who was riding by took his rope and threw it, just missing the young preacher's head. The following evening this same cowboy rode into the town hall on his pony through the swinging doors, clattered up to the front, turned his pony around and said, "Parson, excuse me, I just want to see Bill. Come outside, Bill, I want you." But the ruse failed to make the parson angry. The enemies of God were seeking a plausible excuse to drive him out of town, but failed.

At another service, Mr. Schultz entered the building to find on a table, which he used for a pulpit, a glass of beer and a small glass of whiskey, with a note which read, "Parson, help yourself when you are dry." Underneath the top of the stand were a pint bottle of whiskey and a bottle of beer, and on each window sill there were empty bottles. The room was decorated, not so much to ad-



DAN SCHULTZ, THE LABOR EVANGELIST HOLDING A NOON-DAY MEETING IN THE WEST.

vertise the saloon as to disturb the parson. During the sermon he did not refer to the saloon, nor the drinking habit. When the service was half over, he turned to a young man in the audience, and smiling in a friendly way said, "I never did like stale beer, won't you please throw this out and get me a glass of fresh water?"

After drinking a few mouthfuls of the water, he thanked the young man and went on with his sermon. If he had denounced the drinking habit, or the saloon, or the gambling business, he would have been run out of town that night. He had prayed for wisdom and received it.

Upon returning to his room, a gang of men ran out of a saloon with revolvers, firing into the sky and someone shouted: "Parson, they are after you!"

The preacher faced the hazers and said with a laugh:

"Boys, what's all this about?"

"You can go back fellows!" yelled a man on the opposite side of the street. "The parson is all to the good."

From that time Dan Schultz had the confidence and respect of even the rougher element of the community.

He organized a church which is now one of the most wide awake churches in Wyoming. At the first baptism in a pond about eight miles from town, the saloons and business houses were closed and the town turned out to the service.

Several years later Mr. Schultz became a pastor in Pittsburgh. One day he was viewing a parade advertising a wild-west show



when one of the riders stopped at the curb and jumped from his pony.

"I'd rather see you than the President of the United States!" said the cowboy, as he grabbed the preacher's hand. "Do you know me?"

"I am afraid I—"

"Why, don't you remember the man who tried to rope you out in G—, Wyoming, some years ago?"

"I certainly do. You can't be the man!"

"I'm the fellow."

The cowboy invited the minister and his family to the show where he introduced Dan Schultz as "the parson who was harder to rope than an outlaw broncho."

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## Work Among the Woodsmen

**I**N THE lumber camps of Maine there are at work some 35,000 woodsmen. These men generally speaking are a rough lot, but big hearted, wholesome and altogether good to know when you get near enough to them. Men of all nationalities and seemingly of no nationality mingle together, and night by night peacefully assemble in the several camps, housing from twenty to seventy each. The social whirl of the city or even the country town is altogether unknown to the woodsman's life. There is little or nothing to do but sleep from dark to daylight which composes a large part of the twenty-four hours during the winter months. Sunday is the longest day of all. The camps are not supplied to any extent with reading matter. They receive little or no mail and the walking boss is almost the only visitor who comes their way at all. Their leisure time is spent, therefore, in chewing gum, swapping stories and mending their moccasins.

After a winter of hibernation, it is easy to understand why they feel somewhat in arrears in their social life, and flock to the city as naturally as the birds come north in the spring. They begin to look around for ways of catching up with the procession socially, and seemingly the saloon and its attendant evils is more readily geared up to their desires than is the Church and allied agencies. The men, therefore, have for the last sixty years in Maine been the objects of prey for every "bootlegger that comes down the pike." Often times one week's celebration is sufficient to squander a man's hard earned wages of six months or even of several years. A man meets the lumber men at the train and treats them to some poor whiskey. They are turned over to the barber who again treats. The clothier and the hotel each follows suit. Meanwhile, the woods



man is getting more or less under the influence of the intoxicant and before long he is out of the running altogether. Then his purse is robbed of what it contains. While still unconscious of the performance the woodsman is handed over to the "Employment Agency" which ships him with his mates back to some other woods point, at so much per head, and there they awake to find themselves penniless. Again they take up their toil of felling the denizens of the



A TYPICAL SCENE IN A WOODSMEN'S SHACK

forest. Of course, this is not always the experience of the men but it has been generally so until the Young Men's Christian Association undertook to remedy the evils. The story is told by Jefferson C. Smith of Waterville.

To relieve such conditions and give the woodsmen a fair chance to recreate the Young Men's Christian Association opened work at Greenville Junction, in 1909. This is one of the chief points of entrance and exit to and from the woods. Many thought that it was a foolish experiment to establish the Association at such a point, and they laughed at the idea of these men patronizing it. The Hollingsworth & Whitney Company, one of the biggest lumber concerns, were however quick to realize the value of the work, and furnished the money for the erection of a building at Greenville Junction. From its inception in 1909 to the present time this building has been overcrowded with patrons of the lumber industry.

Approximately 16,000 men have taken advantage of the sleeping rooms, rest rooms, social rooms, game rooms, bowling alleys, restaurant, savings department, hospital and other features. Each department of the work has filled a great need, particularly the restaurant, dormitories, savings department and the hospital. The secretaries have been able to persuade the men to save a large part of their hard earned wages and at the same time have provided good, wholesome amusements in the building and elsewhere that would be helpful and satisfying, at small cost.

There is no other hospital within ninety miles, so that the demands on the Association have been growing and four or five nurses have been employed all the while to care not only for the woodsmen but for their families and others in the immediate vicinity. They have suffered from every kind of an ailment from a broken head to a broken heart. The hospital is well supplied with facilities to work with, including an operating room with modern equipment such as an X-ray machine. It has been necessary to erect a separate building, and through the courtesy of Mr. E. L. Dean, one of the chief owners in the Hollingsworth & Whitney Company, sufficient funds have been provided.

The work at Greenville Junction has been so valuable that other lumber companies are ready to establish similar enterprises elsewhere. Plans are under consideration to extend the work very materially throughout that whole section.

The men appreciate all that has been done for them and have shown their appreciation in very substantial ways. They have not abused the privilege of the building. It has been a common occurrence to have several car loads of men come to the building practically all under the influence of strong drink, but, at the suggestion of the secretaries they have conformed to the rules of the house, which will not permit a man to enter the building with intoxicants on his person or in his grips.

#### THE LUMBER JACKS OF THE NORTH WEST

The most famous "Sky Pilot of the Lumber Jacks," the late Frank Higgins, spoke as follows of the need of taking the Gospel of Christ to these woodsmen:

If a missionary is to do the most effective work he must be, as much as possible, one of his people. So I did not go on the river in the garb of a preacher, but with corked shoes, woolen shirt and slouch hat. No one would have taken me for a parson as I tramped over the trail. I was no sooner in camp than the men dared me to ride a log. I knew I could not do this, but it would never do not to take a dare like that. I could swim and closed the hole in the river behind me several times that day. There is a difference between "closing the hole behind you" and "drawing



A MODERN SANITARY LUMBER CAMP WITH MOVABLE HOUSES IN A GREAT AMERICAN FOREST

the hole in after you." To "close the hole behind you" is simply to take a ducking, but to "draw the hole in after you" is not to come back.

One day some men from the camps came to my door asking me to go with them to a homesteader's shack, as one of their number was sick. They had brought him in from the camp and he had been asking for me. I went to his home and found his wife and children in much need of sympathy and help. The doctor told us he must be taken to a hospital for an operation. We placed him in the sleigh, took him to the station, put him on a cot, and I went with him to the hospital in Duluth. After a hurried examination the doctor told me there was no hope for him. I broke the news to him, and after telling me what he wanted to say to his family, he said,

"Thank God, Mr. Higgins, you came to the camp."

"What do you mean," I asked.

"After hearing you preach that night," he replied, "I crawled into my bunk and pretended I was fixing the blankets, but for the first time in twenty years, I was on my knees asking God to make a better man of me. I am not afraid to die, but before I go I want to ask you to go back to those poor fellows in the camps



and preach to them as you did that night; tell them of Jesus Christ and His love. You may think they are hard to reach, but they have big hearts, and as soon as they learn to know you they will trust you."

Look at the field for work among the "lumber jacks" in Minnesota. Start at Duluth and go west over two hundred miles, to the prairie land. Then start from Brainerd and go over two hundred miles north through the great timber belt to the Rainy River on the Canadian boundary. Here in the northeastern part of Minnesota it is estimated that there are more than 20,000 men toiling in the forest. In northern Wisconsin and northern Michigan, where they tell us all the timber is cut, there are in the winter season at least 20,000 more. In western Montana, Idaho, Washington, Oregon and California, there are from 20,000 to 50,000 in each state. The church has almost entirely overlooked this field in the past.

Twenty years ago the men logged by river, that is, they went up the river far away from civilization, but they were far away also from the temptations of civilization. They were in the woods all winter, and many of them remained to come down on the "drive" in the spring. They were down but a short time when they again returned to their home in the forest. They were then spoken of as the hardy, brave, goodhearted men of the forest. But of late years they log more by rail. When a certain tract of timber is to be cut, a railroad is run through the forest. Long even before the road is finished small towns, consisting of log buildings and tar-papered shacks, spring up, the majority of which are saloons, gambling hells, and other places of sin. In towns of less than 2,000 people in the northern part of Minnesota, before prohibition came, there were 46 saloons, 20 gambling places and 5 large brothels. Twelve miles north in another small town where the stumps yet stood in the streets, there was no church and no schoolhouse, but several saloons. A mile and a half further was another town with 6 saloons; five miles further another town with 15 saloons; and eight miles further still one with 25 more saloons. These towns were all operating on the wide-open policy. Sunday was often their biggest day. Many times when one of these saloons was opened, the mayor, councilmen and county attorney were invited to make speeches; in fact, the opening of a saloon in the community was looked upon as a great event. Upon one occasion when one of the largest saloons and gambling halls in northern Minnesota was opened, beautifully printed invitations were sent to many ladies of the town to attend in the afternoon. Public sentiment would allow such things to take place and when some Christians dared to declare war on this wide-open policy, a cry went up that such a reform would ruin the town. Many of the townspeople said it was not the



preacher's place to be stirring up such a fuss, and some even refused to support the church any longer. Gradually public opinion turned in our favor, gambling halls were closed, brothels driven out and the federal government has stepped in and closed the saloons. Best of all, public opinion is now aroused and better government is demanded by the people. Thousands of woodsmen rejoice at the change that has taken place.

One important branch of the work is furnishing the men with good reading matter. The men appreciate magazines and religious papers. Some cannot read, but the others read to them. Some look at the pictures. Some have even learned to read in camp. Young men who a few years ago were in the ditch, despised by all who knew them, are today helping in the missionary work in the camps, lifting the men to a higher and a nobler life.

The one great difficulty to be overcome in this work is the getting of the right kind of men as missionaries. Theological students and ordained ministers are not always the ones that can do this work. General William Booth of the Salvation Army was once addressing a large audience in London, telling of his plans and how he hoped to have the Army in every country and city and town and village, when one of his hearers called out, "But, General, where will you get your workers?" "From among those who are converted," he answered. If God has raised up such wonderful men in the ranks of the Salvation Army, He can raise up men from among the lumberjacks. And He has.

We must not only establish recreation halls and hospitals at the entrance to camps but workers with the love of Christ in their hearts must go from town to town, from camp to camp, telling the simple story of the blessed Gospel of the Saviour of men. More workers are needed and more funds that the noble boys of the forest who have been so long neglected may have the Gospel.

*Yet Word of God is Word of God  
In camp or pulpit told,  
And men of forest and of sod  
Await the story old.  
'Tis time to hew away the sin  
That now the soul confines,  
And let a little sunshine in  
The Parish of the Pines.*

# Interpreting the Gospel to New Americans

BY REV. CHAS. A. BROOKS, D. D.

Secretary of the American Baptist Home Mission Society

**N**O HOME Missionary program can claim the blessing of God, if it ignores the need of millions of foreign-speaking people, from whom the most of the Protestant churches in America have steadily retreated and have abandoned to the forces of unrest and discontent.

One of the encouraging signs of the times is the awakening of interest in these new Americans and the readiness of Christians to make a fresh survey of needs and opportunities for service among them. The difficulties of the situation demand a more vigorous prosecution of the missionary enterprise, and the investment of life and money upon a greatly enlarged scale. One of the reasons for the renewal of interest in the foreign-speaking people is a frank alarm at the manifest dangers from our past neglect. This enlightened self-interest may not be the highest motive, but it is not an unworthy one, for America is not safe unless those great truths which historically underlie our national structure can be perpetuated and retain their supremacy in our national thinking and conduct.

Our pretensions to a belief in true democracy, which is essentially a Christian conception, is arrant hypocrisy unless we extend it to all the people. The foundations of Christian Democracy are in character, and demand intelligent moral and spiritual preparedness.

We have also come to appreciate more truly than ever before the real worth and the genuine devotion of these new Americans to their adopted country. There is a reaction against foreigners in the mass which has been in curious contrast with the most cordial appreciation of individuals of foreign birth whose sterling qualities have been demonstrated in countless ways.

Notwithstanding all our individual successes and even triumphs in Christian missions we have made hardly any impression on the thinking and conduct of the great masses of foreign speaking peoples in America. This failure certainly does not arise out of any inherent weakness in the Gospel, but rather from the program of the Christian Church. Four weaknesses in that program lie upon the surface, although they do not account for everything.

First: We have depended upon a leadership which has been inadequately trained. We have committed to men who had only zeal and devotion to commend them, one of the most baffling and perplexing tasks confronting the churches in America. Exceptions to this only prove the rule. The day has passed when reliance can be placed upon untrained men. The most thorough-going study must be given to preparation and special training for this leadership.

Second: The importance of an adequate material equipment has been largely ignored in our program for ministering to foreign-speaking groups. We have ignored patent facts and in the interest of a false economy have lost golden opportunities by resorting to the use of rented store rooms or unattractive shacks. I could demonstrate by many concrete instances that the efficiency and influence of community centers is usually in proportion to the adequacy of the equipment supplied.

Third: The lack of coordinated effort on the part of different evangelical agencies has been a fruitful source of discord and weakness. Why should some dozen evangelical denominations, for instance, be crowded into Chinatown in San Francisco, with the largest investment in property and workers in proportion to population of any mission field on the globe; while Italians, Mexicans, Russians, Portuguese and others in the same city are positively neglected?

Fourth: One of the greatest weaknesses in our endeavors has been that they have been directed almost solely upon an individual scale rather than with a community outreach. The adequacy of the Christian Gospel to meet the need of the individual and transform the life is acknowledged, but we have not always proceeded as if we believed that this same Gospel is sufficient to transform a community. The missionaries on the foreign field have not failed to appreciate the significance of community life, as well as its influence on individual conduct. They have long recognized that a test of the Gospel triumph was to be sought in home and village social life as well as in the personal religious life of the converts. In America too there is no reason why, with wise leadership and generous planning, a Christian Community Center cannot be a more powerful social influence than any social settlement that elects to eliminate all religion from its program.

Americanization has become in many circles a word to conjure with, but we must remember that the deepest needs of the foreign-speaking people are not material but spiritual, even though we may have often first to meet these material needs before we can meet that deeper need. Though the last foreigner should have learned the English language, and the last foreign woman should become expert in American house-wifery, and



all should become loyal citizens and live up to the American standard of physical well-being; yet their deepest need would not be met. No man, foreign-speaking or American born, can live by bread alone. We are but offering a stone in place of the Bread of Life, if for the Gospel of God's saving love and grace, we offer them only an Americanization program.

Religious liberty, which is the priceless heritage of every true American, may easily degenerate into religious indifference. We are too often deterred from a vigorous propaganda of evangelization by an instinctive dislike of being charged with proselyting. The charge was loudly made not long ago in the famous Carnegie Hall meeting held in the interest of Roman Catholic propaganda in France, in which Methodists and Episcopalians came in for severe condemnation for their intrusion in France. No mention was made of the more than forty thousand proselytes that Catholics claim to have won from Protestantism to Catholicism in America. We dislike religious controversy, but we should not be deterred from a fearless proclamation of the Christian message. We are enjoying blessings today which our forefathers purchased at a great price. We are the protagonists of those who shall come after us. Here on the free soil of America is being fought out the irrepressible conflict between two irreconcilable conceptions of the Gospel. Father Vaughn is reported to have rejoiced in the ignorance of the peon peasants of Spain who were rendered immune by their illiteracy and poverty from the dangers of modernism. We have a Gospel to interpret to the millions who come from lands where the Bible has been a closed book to the masses. The civil liberties of the world depend upon making the Gospel of Christ known to the people.

The Gospel cannot triumph unless it can be made known. We cannot wait for the slow process of filling our inadequate mission halls. We must take the Gospel out into the open. Street preaching has been carried on with great success by most of our missionaries and unmeasured good has come from it. I want to enter a plea for the organization, upon an ambitious and daring scale, of a religious forum where the foremost interpreters of the Gospel may have a hearing. In Chicago during the past two years Moving Picture Theaters have been secured for Sunday mornings and multitudes who would not have ventured into a Protestant service have been eager listeners to the most thorough going presentations of the Gospel.

There should be several well edited and attractive periodicals which will command the respectful attention of the thoughtful element among new Americans. The money needed to establish and maintain such periodicals would be a wise and rewarding



investment. We also need a higher quality of tract literature giving a clear and convincing interpretation of such fundamental doctrines as the New Birth, Jesus the Saviour, The Kingdom of God, The Forgiveness of Sins, the Moral Imperatives of Christianity. Man's Relation to God, etc. If the Social Creed of the churches were to be translated into fifty languages it would go far to counteract the current misrepresentations of the attitude of Christian churches upon industrial and social questions.

We in America must have the wisdom and patience to do the preliminary work which our missionaries on the foreign field have been obliged to do when they have not simply translated the Scriptures, but by infinite pains have sought to interpret the Gospel in comprehensible terms. We have the only Gospel in the world. It is the power of God unto salvation to everyone who believeth, but how shall they believe except we shall be able to interpret the Gospel in the light of their need? The situation is full of hope and promise, but we are summoned to a new and more daring endeavor to make Jesus Christ understood and loved. We must make for Him the commanding place in our national life which alone will enable us to realize our dreams of brotherhood and peace.

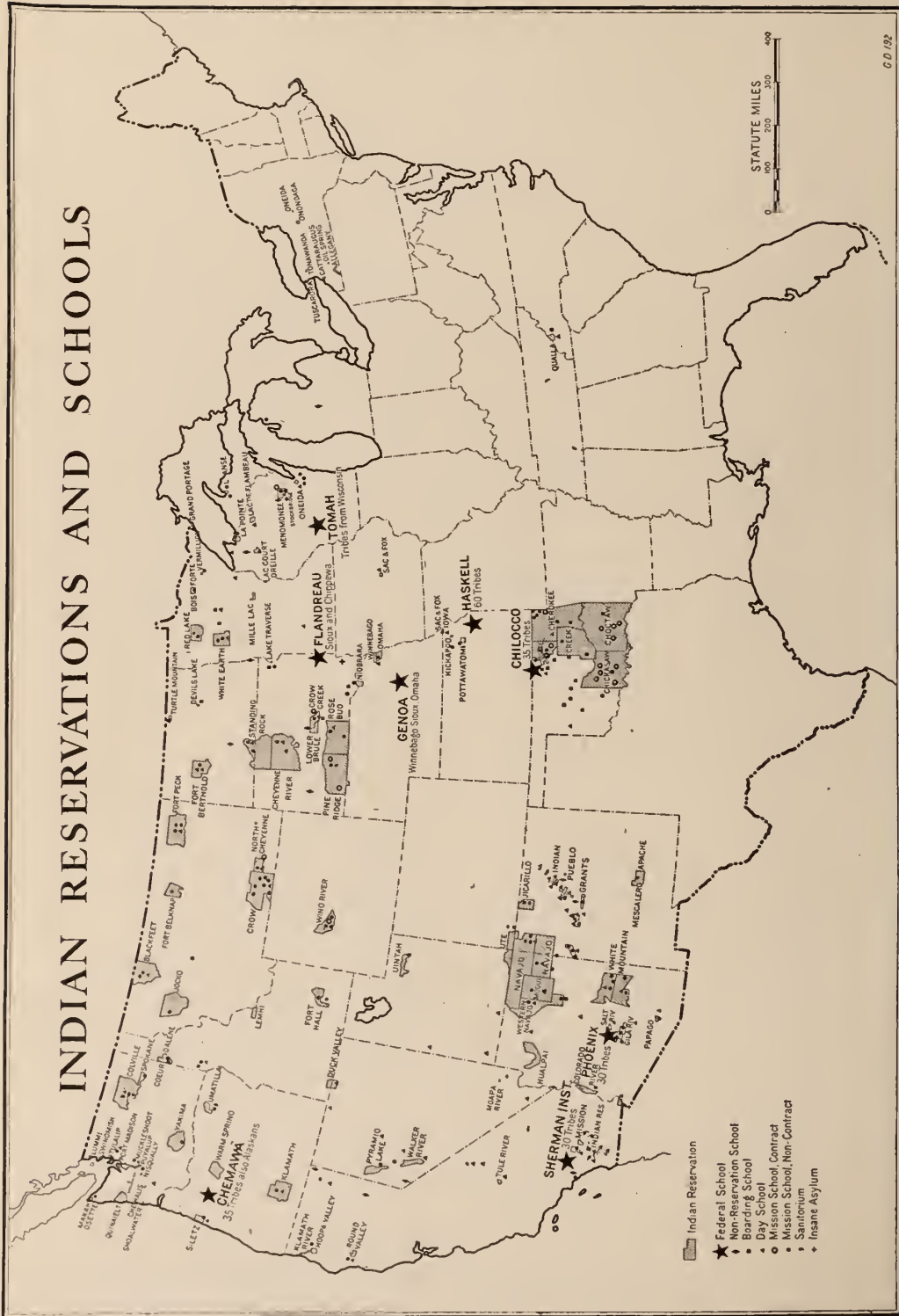
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### THE FOREIGNER'S APOLOGY

By T. A. Daly

W'at for you call me "Dago Man,"	Yo married, Meester? Eh? How long?
An' make so bad a face?	'Twelve year an' no got wan?
Ees no room for Eetalian	O! I am sad for yo, my frand,—
Een deesa bigga place?	Eh! Why yo laugh at me?
I suppose you are more better dan	Excuse, I do not ondrastand;
Da Dago man could be.	I am so strange, yo see.
But pleessa, Meester 'Merican,	My "keeds ees no good breed," yo say?
I ask you wait an' see.	Ah, wal, ess mebbe not,
How long you leeve een deesa land?	But dey weel be more good some' day
Eh, thirta-seven year?	Dan dose yo don'ta got;
Ees onlu seexa mont', my frand,	An' dey be strong 'Merican,
Seence I am comin' here.	More strong dan yo are, too.
I wish yo geeve me time for try	Ees notta many Dago man
An' see w'at I can do.	So skeenny lika you.
So mebbe I gon' be, bimeby,	O! please, my friend, no gotta mad!
So good a man like you.	Shak' han' bayfore yo go.
Baycause I am so strong, I guess	Excusa me! I am so sad
I gon' do pretty wel,	For speakin' to you so.
So long I stand to beezaness,	But w'y yo call me "Dago man."
An' jus' bayhave mysal.	An' make so bad a face?
My leeta childron, too, ees strong—	Has God got room for Eetalian
Eh? Yo no gota none?	Een Heesa bigga Place?

# INDIAN RESERVATIONS AND SCHOOLS



# Urgent Needs of American Indians

UNREACHED AMERICAN INDIANS, AS REPORTED AT THE WALLACE LODGE  
CONFERENCE \*

BY G. E. E. LINDQUIST, ROCKFORD, ILLINOIS

Representing the Joint Committee on Indian Missions of the Home Missions Council  
and Director of the American Indian Survey.

THE survey of the American Indian field has proceeded along three lines of research:

(1) A study of the mission station and native churches—their economic, social and spiritual resources;

(2) The Indian schools, both Federal and Mission—their educational status and the opportunity presented for a unified religious educational program;

(3) A survey of the 147 reservations and other communities where Indians are to be found in any appreciable numbers.

Reports have been received from 110 reservations and communities, 274 churches and mission stations, 126 Government Schools, including non-reservation, boarding, day and tribal, and 16 mission schools. The Indian survey as such is practically two-thirds complete.

In the Survey of Unreached Fields forty reservations have been surveyed in eleven states, representing an Indian population of 48,833, divided into 52 tribes and tribal bands. Approximately one-seventh of the entire Indian population of the United States lives on these forty reservations. Reports were also presented covering the non-reservation Indians of California (14,497) and Nevada (3000). The term, "Unreached Fields" includes areas where there are

(1) Pagan Indians for whom no provision has been made, either by Protestant or Roman Catholic missionary agencies, and

(2) Tribes or portions of tribes *partially occupied* either by Roman Catholics or Protestants—where the work needs immediate strengthening and where some readjustments as to allocation of responsibility are in order.

The total acreage represented by the 40 reservations is approximately 32,063,729 acres or an area almost equal in size to the New England States. Of this vast area 29,421,564 acres still re-

\* In keeping with the action taken jointly at the last Annual Meeting of the Home Missions Council and the Council of Women for Home Missions there was held at Wallace Lodge, Yonkers, N. Y., September 28-29, a conference to consider urgent Indian needs growing out of the recent intensive survey conducted under the auspices of the Interchurch World Movement. Official representatives of Boards and agencies doing work among the Indians were in attendance. Three sessions were devoted to reports covering different phases of the needs revealed by these surveys, followed by discussion and recommendations as to the allocation of responsibility. The need, the responsibility, and the method constituted the chief points of emphasis in all the sessions of the conference.—G. E. E. L.

main unallotted. It is well to remember here Bishop Whipple's words: "No man becomes civilized until he has something that he can really call his own."

Topography plays an important role. Fifteen of the forty reservations are mountainous. Rivers and mountain ranges divide the Hoopa Valley reservation in California and the Colville in Washington into distinct districts where it is exceedingly difficult to go from one to the other. The Quileute reservation on the Pacific Coast (Washington) can be reached by boat only. Seven reservations are in the lake region of Minnesota where there is much swampy ground and well nigh inaccessible to travel. On one of these reservations there is not even one mile of road.

There are 10,776 Indian households listed on these 40 reservations, but only 945 families live in organized white communities. This is *open country* in a very real sense. As yet there is no great movement toward the cities on the part of our first Americans.

Reports on the fluctuation of population for the past ten years are as follows: 16 report an increase due to better knowledge of health and sanitation; 11 report a decrease due to epidemics, removal from reservation and tuberculosis. The influenza epidemic claimed 250 deaths on the San Carlos reservation (Arizona) alone. Eight are "stationary," showing no perceptible population changes, up or down.

Poverty is not generally prevalent. However, among the Paiutes on the Fort McDermott reservation (Nevada) it affects 100% of the population. On twelve reservations the Indians suffer keenly from commercial exploitation, every trader having a special price (always higher) for his Indian customers.

On nine reservations the marriage laws are not uniform; five to fifty per cent of the marriages are by law, while a large percentage are by "Indian custom." On the Fort McDermott reservation 5% are by law and 95% by Indian custom. The number of legal divorces are comparatively few, while the number of separations are on the increase. On the whole, however, family relations have undergone a change for the better the past ten years. This is evidenced in the position of women among these Indians. On eleven reservations her position is "now one of equality" and decidedly better compared to 25 years ago—all of which is attributed to Christian influence.

On nine reservations a man's social rating on becoming a Christian is one of increased respect. On five reservations it means practical ostracism and a real sacrifice. Five report no Christians at all and three very few who have come under the influence of Christianity.

Race prejudice between Indians and whites is a rapidly diminishing factor. In some instances, however, Indian children are not



permitted to attend public schools (California and Nevada). An interesting side-light is thrown on race prejudice in Arizona where Indians are said to be the aggressors. Often they have no sympathy for "the white man's road." There is the dark back-ground of suspicion created during the "century of dishonor." Institutions which have the most marked influence towards social and material progress are first the Church and second the school, though they stand in juxtaposition on some reservations and of course have very little influence in certain others.

Religious denominationalism is not strong among Indians, and where evident it is usually fostered and nourished by white leaders. The Indian knows little about cooperation. He has little conception of organized life aside from his tribal ways of doing things. Social organizations are conspicuous by their absence. Community life finds expression largely through feasts and dances. Some of these are of a religious and ceremonial nature, but most of them are social in their appeal.

Among other harmful practices should be noted the use of peyote, the Indian cocaine; tulapai, a native intoxicant used in the southwest, and gambling. The latter is especially prevalent on 26 reservations. On the Pyramid Lake Reservation (Nevada) 95% of the men and 98% of the women indulge—apparently without any restraint.

There are 162 schools on these 40 reservations but 3,382 children of school age are without adequate school facilities. Should we include all the Navajos we must add at least 5000 more. On twelve reservations public schools are not available to Indian children, either because none are within reach, or on account of race prejudice. The percentage of illiteracy shows a decrease the past ten years.

Superstition is fast losing its hold, although on six reservations persecution and ostracism is still visited on those who disregard the old Indian customs. The influence of "medicine men" (which includes the old Indian religions) is decreasing. On one reservation the following legend tells the story—"all died, no new ones." Let us hope there will be no resurrections. On the Tule River reservation (California) the last one quit ten years ago. General enlightenment due to Christianity, education of the children, contact with the whites and increased medical knowledge, has served to break the spell of the "medicine chief."

#### NEED OF TRAINED LEADERSHIP

The great need is for a trained native Christian leadership. Today there are but few outstanding native leaders. Very little is being done in a constructive way to foster the training of such a leadership. The need is urgent for a central interdenominational

institution for the training of native leaders from all parts of the United States.

In report on "Non-Reservation Indians of California and Unreached Fields of Nevada," presented by M. K. Sniffen, secretary of the Indian Rights Association, who devoted six months to the Indian survey work of the southwest, the following is of special interest:

Why are there about 15,000 non-reservation Indians in California?

In 1851 and 1852, as stated by Congressman John E. Raker at a hearing before the House Committee on Indian Affairs on March 23, 1920, "a duly authorized United States Commission secured the signature of about 400 California Indian chiefs, the heads of bands or tribes," to eighteen documents purporting to be "a treaty of peace and friendship," by which certain described areas were to be "set apart and forever held for the sole use and occupancy of said tribes of Indians."

These treaties were submitted to the United States Senate June 7, 1852. They were never ratified, but were buried in the secret archives of the Senate until January 18, 1905, when the "injunction of secrecy" was removed by the adoption of a resolution introduced by Senator Bard, at the request of the Indian Rights Association.

According to the summary given by Mr. Raker at the hearing on March 23, 1920, under these treaties the Indians agreed:

- (a) To cede their rights in lands to the United States Government.
- (b) To keep the peace.
- (c) To accept the sovereignty of the United States.
- (d) To accept certain reservations, 18 in number, aggregating about 7,500,000 acres described in said treaties by metes and bounds, worth at the Government price of \$1.25 per acre about \$9,500,000.

The Government agreed:

- (a) To pay the Indians certain sums in goods amounting to about \$1,800,000.
- (b) To reserve in perpetuity for the Indians' use and enjoyment different reservations specified in said treaties.
- (c) To provide schools and other necessary buildings.
- (d) To provide skilled instructors in farming, blacksmithing, and woodwork, supervisors and such assistants as should be found necessary. Said instruction to be continued as long as found necessary by the President.

The treaties were entered into, were complied with by the Indians; the Government accepted the agreement and accepted the land and disposed of it, and the treaties were in possession of the executive department and could have been returned at any time and could have been approved at any time later if desired, but were not. Both parties proceeded as though the treaties were actually

approved, but the United States Government never on its part carried out the terms of the treaties.

Because of this failure of the Government to ratify the treaties, these Indians were without any land rights that the whites would respect. Estimates of their number vary, but it is believed that in 1850 there were approximately 200,000 Indians in Northern California, and that as a result of ruthlessness, famine and disease about 180,000 of them perished within a period of fifty years.

Following an investigation by Special Agent C. E. Kelsey, whose report was submitted in 1906, Congress has made annual appropriations for the benefit of these particular Indians, from which small tracts of land have been purchased for their benefit; and in other cases they were encouraged to take allotments on the public domain. At the time of my visit to California, officials of the Indian Bureau were making an investigation to ascertain how many of these Indians were yet without land.

Of the 14,497 non-reservation Indians in California 3,653 are reached by Christian missionaries and 10,844 are under no Christian influence. These are scattered over forty counties and divided into three groups: (1) those who have taken allotment on the public domain as homesteaders; (2) those living on small tracts of land purchased for them (in recent years) by the Government, and (3) those without land, who are living in rude shacks, as squatters, on the corners or rock piles of the various ranches, or any spot where they can locate until told to "move on."

Among the first class, there is an upward tendency in the matter of improving housing conditions, and there is some improvement among the second class. The third class, however, can hardly be expected to make any progress toward permanent home building for obvious reasons. Naturally where housing conditions are poor, health conditions are deplorable. In some localities tuberculosis and trachoma are very prevalent, and in others there is only a trace of the twin plagues. I think I am conservative in estimating that in class 1 (approximately 3,500 Indians) the percentage of trachoma is 10% and tuberculosis 15%. In class 2 (approximately 4000) the percentage of trachoma is 15% and tuberculosis 20%. For class 3 (approximately 6500 Indians) where sanitary conditions are worse, the percentage for both diseases is naturally higher, probably 20% for trachoma and 25% for tuberculosis.

Of the 3000 non-reservation Indians in Nevada, approximately 10% are reached by Christian influence. On the Fort McDermott Reservation, 120 miles from Wimmenucca, there are 323 Indians, but no missionary work has ever been attempted at that lonely outpost of the frontier.

As the Indian, more and more, becomes an economic factor in meeting the demand for labor on the ranches, the railroads and



the other industries, the prejudice now existing is bound to be lessened. If these 3000 non-reservation Indians could be brought under the influence of strong Christian men and women and given an opportunity to develop materially and spiritually, the Indian problem in Nevada would soon be solved.

In presenting "An Adequate Program for the Navajos," Dr. T. C. Moffett, Secretary of the Presbyterian Board of Home Missions, U. S. A., pointed out that this is the largest tribe numerically in the United States (31,500) and occupies an area equal to the size of Pennsylvania. Eight Protestant denominations are at work on 22 stations. The types of work are evangelistic, (camp work), educational (four mission schools) medical (6 hospitals and dispensaries). There are 52 white workers and 24 native (some serving part time as interpreters). The great need as voiced by one of the missionaries is "man power and equipment which is woefully lacking." It is estimated that there are 7,500 Navajo children of school age without adequate school facilities. "This is a challenge to Christian America" Dr. Moffett declared.

"The Present Situation in Oklahoma" was discussed by Miss Edith M. Dabb, Y. W. C. A. Secretary for Indian Schools, and "A Suggested Community Program for Eastern Oklahoma" by Mr. J. Hybert Pollard, Director of Religious Work, Haskell Institute, Lawrence, Kansas. It was pointed out that such a program must be supplemental to and cooperative with the resident forces; that the work must be a project demonstration method extending over a period of years. In McCurtain county where there are 2,750 Indians of the Choctaw tribe the three outstanding needs are *health, religious education and recreation*.

"Religious Education in Government Schools" was discussed by Dr. A. P. Wedge of the Elliott Foundation, who emphasized the need of following up the Indian Student Volunteers,—young people in Government schools who had recently decided for Christian leadership in any walk they might enter. Mr. Pollard gave an encouraging report from Haskell Institute showing how a unified program of religious education can be worked out on an inter-denominational basis. The need of the right kind of religious educational literature was instanced by Miss Ethel Cutler.

The most significant feature of the Conference was the Report of the Committee on Unreached Fields. Definite allocation of responsibility for the neglected and partially occupied fields was made for the forty reservations already surveyed and for certain non-reservation groups in California and Nevada. It was also voted that the survey be carried on to full completion. To insure this the Y. M. C. A., Y. W. C. A., the Indian Rights Association and Board doing work among the Indians were urged to allocate the workers.



# The Work of the Roe Indian Institute

BY MISS LEE McCRAE

OVER three hundred thousand Indians in the United States speak fifty-six languages or distinct dialects among the different tribes, but *one* sign is language common to all! Just so there is one outstanding need among the three hundred thousand Indians—namely *Christian education*. To meet this need the Roe Institute has been established on Wichita, Kansas.

A beautiful sixty-acre site overlooks the city and on it are a cluster of cottages and wide-eaved barns. Eleven young Indians entered the first year in 1918 representing eight different tribes. The leader of the Institute, Rev. Henry Roe Cloud, is a full-blood Winnebago, a product of Santee, Oberlin, Yale University and Auburn Theological Seminary.

The Institute has a very large aim; to be the central powerhouse that shall electrify and unify the confused tribes with all their diverse tongues, customs, religions and conditions. Undenominational in its teaching, interdenominational in its working, and conducted by the Indians themselves, it appeals to our best American ideals and traditions.

Indian reservations are scattered here and there over our wide land, and each has its government school with secular and industrial education for the children; "but," said one of these Indian boys, "white people may get away with it without Christian principles, but we Indians can't. No matter what skill of hand or training of mind, unless I have Christ in my heart I cannot stand." He meant that tribal ridicule and persecution, with the inborn inclination to laziness, drink, immorality, drifting and wasteful living, can only be met by strong, Christian character. So the Roe Institute comes to supplement the teaching of the government school with spiritual knowledge and training. The Bible is given chief place in its broad curriculum.



HENRY ROE CLOUD

Fairmount College has opened its doors to the students temporarily. Class rooms are separate, but the Roe students have all the privileges of the library, gymnasium, chapel and campus. The white students mingle kindly with the Indians, taking pride in their keenness of intellect, wit and high ambitions, especially their athletic and musical abilities. This contact with the best element of the white race is the young Indian's best means of overcoming his intellectual isolation, of making him feel at home in the new civilization of America.



A BEGINNING—COTTAGE HOMES AT ROE INDIAN INSTITUTE

The young men's work in the dairy and upon the farm largely supports the school, and the contribution to the country's crop is not insignificant. Each boy is earning his \$150 board money, but under the direction of an agricultural specialist, so that he is gaining knowledge as well as wages. Education by doing and religion in daily living are basic principles of this institution which seeks to be to the Indian what Tuskegee is to the Negro.

Rev. Henry Roe Cloud (adopted son of Dr. and Mrs. Walter C. Roe) is preeminently an example of what religious education will make of the red man. His story "From the Wigwam to the Pulpit," which appeared in the REVIEW for April, 1916, is not merely a literary gem in autobiography, but a vivid picture of Christ-life infused in the virile but paganistic Indian of this generation. If the fifty-six tribes scattered over America could all have trained Christian leaders our long tangled Indian problem would be solved. It is to make these tribal representatives strong characters, able to govern themselves and their people that this school has been founded. The American Nation's debt to the long defrauded race must be paid by giving the Indians a Christian education and opportunities for living a truly Christian life.

# Among the Kurds of Kermanshah

BY BLANCHE WILSON STEAD, HAMADAN, PERSIA

Missionary of the Presbyterian Church, U. S. A.

TEN years ago, when it became impossible to itinerate extensively on account of the disturbances incident to the revolution that made Persia a constitutional monarchy, Mr. Stead and I turned our attention to the Kurds. Previous to that time we had spent about three years traveling about the Hammadan field in an attempt to visit every village and make a map from which we might judge the possibilities of reaching them effectively.

As the Government became more and more lax the villagers were possessed with a spirit of unrest. The mountain peoples soon took advantage of the opportunity for robbery and blackmail and we were obliged to find some center from which to work. Among the mongrel Turko-Persians of the Hamadan plains we had found an excessive amount of fanaticism. Stones were thrown at us frequently and many times we thought it wise to leave a village before the people were astir in the morning, while our servants felt under the necessity of inventing reasons for our being there.

The Sultanabad plains offered a better proposition. The agents of the Zeigler Carpet Company had come and gone among them for a number of years and they had got over, to a certain extent, their suspicious inquisitiveness regarding foreigners. Again in the Malair, Nahaven, and Borojaird districts the population was mixed Lurish origin and had more the stamp of the tribes-people; but they were poorly governed and more than usually active in highway robbery. Bijar and its villages offered great inducements and there we first came in contact with women who owned property and manipulated the affairs of their own villages.

But the district about Kermanshah seemed to call loudest for permanent occupation. For some twelve years Hamadan had had a substation with an Assyrian pastor who preached to a few Jews and Catholic Chaldeans on Sunday and taught a little school during the week.

One of the principal things that attracted us to the Kermanshah field was the fact that the pilgrim road passes directly through that district, bringing pilgrims from every part of



Persia and from Russian Turkestan, the Caucasus and Afghanistan, on their way to the Shiah shrines at Kerbella, Nejef and Kathimain in Mesopotamia. In nine rest houses (or ends of caravan stages) from Kangavar to Kasrishirin, the caravanserais are full every afternoon and evening during the season of pilgrimage. But that work remains for someone else to do. The rapid development of the work among the Kurds, in spite of a continuous procession of opposing circumstances, occupied completely our little force of workers and all of our own time.

There could scarcely be a more favorable place in which to undertake a direct evangelistic work for Moslems than among the free, independent and hardy tribes who inhabit that portion of the Kurdish mountains which falls within the limits of the Province of Kermanshah. We found them a hospitable, kindly people, ready to respond heartily to every attempt at friendliness. Safe in their mountain fastnesses they have had nothing to ask from, and as little to give to any government. They are therefore free from the cringing qualities found in subject races on the one hand and from the arrogant traits of ruling peoples on the other. Away from the cities where the religious leaders hold sway over the formalities of prescribed worship, they carry lightly the burdens of Moslem law. For the most part they are a nomadic people, following their flocks and herds from the plains of Mesopotamia where they winter them, to their summer pastures in the Elvend Ranges two hundred miles away. There they come in contact with people from country and city, mountain and plain, and as their stamping ground lies across the great pilgrim route they hear tales from many countries, all of which help in the development of cosmopolitan and democratic ideas and provide food for thought and conversation. They laugh and joke and sing as only broad-minded, thinking people can and are no more like the longfaced narrow, bigoted Moslems of the cities than a mountain cloud is like the smoke-laden fog of a big city.

To reach these people was the problem. Highway robbery, blackmail and all sorts of brigandage are popular practices among them. Tribal warfare is rife and blood feuds are common. Foreigners are supposed to be loaded with wealth and very few spots among the mountains have been visited by them. By force of circumstances we were pushed into a much better way than we could have planned. "God moves in a mysterious way His wonders to perform," and when we sometimes stumble into His pathway and follow it back a little to see from whence it has led, we wonder why we did not see the Hand that was moving the circumstances of our lives to shape them to His own ends. We could not get helpers from our schools in other



stations. Kasha Mooshi who had been a long while in Kermanshah had a little family growing up and their mother was grieving herself and the whole family sick to get them back to Urumia where they would be in school and learning their own language. Mirza Ibrahim, the Arab convert, who with his wife Malakeh had labored eight months in one of our villages and had won twenty converts, was having hemorrhages and had to be sent to Mesopotamia, where the altitude is lower. The one Jewish convert, who gave promise of being useful and had been sent to Hamadan to school with a view to the ministry, decided that the Bank offered a more profitable proposition.

We reviewed our little flock of converts to see what we could find. One young Jew could read and write well, another could read and write badly, and later a third came who had a fair education in Persian and French. The first two had done business among the Kurdish villages. The third knew only the dialect of the city and that not very well. All had had the required reading and study for applicants for baptism. Without delay Mr. Stead assigned them a number of chapters in the Old Testament and a like number in the New, provided them with report blanks that he had prepared, allowed them to choose their own districts and sent them out. Their choice of districts and later observation soon brought to our attention the wonderful feasibility of this method. We found that there was a Jew shop in practically every village in the mountains. Two Jews lived in each of these shops. They were brothers or cousins, or sometimes only business partners. They traded principally in cheap calicos, muslins and in the yarns that the village women use for spinning. It would be hard to find a Jew in Kermanshah who had no relatives in this kind of work.

The Jew shop made a starting point for our men. They had a place to which they could go and make headquarters, friends who were in a position to introduce them and give them pointers, and a place to which they could return without coming all the way home. It is wonderful how much help we have received from Jews who are not Christians but are interested in the work that their relatives are doing. Our evangelists meet the Kurds at these shops, go about to the homes with the peddlers, get acquainted with the chiefs and their families, drop a suggestion that the missionaries would probably make them a visit if they were invited, and are themselves the bearers of the invitation and the medium of an introduction that usually ripens into friendship.

It was, at first, as great a surprise to the chiefs that we were willing to be their guests as it was to us that they would receive us. When the evangelist returns to the city Mr. Stead

puts on file in English from the carefully prepared reports the items that he wishes preserved, gives the student an examination on the portion of scripture assigned, appoints a new lesson, takes the account of the trip, pays a certain amount of the monthly salary and sends the man off again.

There have been many hindrances in the development of the Kurdish work. It was begun in the midst of revolutionary disturbances, when the brother of the deposed Shah was rousing all Kurdistan to rebellion; and the country had scarcely settled itself into the normal condition of ordinary disorder when the great world war began and Kermanshah found herself in the middle of the highway of the nations. Our evangelists had scarcely become acquainted with their districts before we had to bring them back to the city to keep them from being arrested as spies by one or another of the warring nations. Famine, typhus and "flu" followed in the wake of war, and gave us all more than we could do in saving life, and evangelistic itineration had to be left for a more convenient season. Everything seemed to be against the campaign that we had planned.

But here again we came upon God's mysterious way and beheld His wonders. The very things that seemed to oppose brought about far more quickly than any organizing that we could have done the conditions that we sought. The revolution, the establishment of the constitution, and all the attendant disturbances brought with them a democratic atmosphere that influenced in a special way a people naturally freedom-loving and potentially independent. When the terrible famine came and the British Government undertook to create good will by meeting the awful need with work, wages, rations and seed for their devastated fields, Mr. Stead was asked to take charge of the work and they came in thousands for food. When the crisis was over we found ourselves acquainted with our field in a way that would have taken years to accomplish under ordinary circumstances.

As to the present position and condition of the Kermanshah work, all of Kurdistan contained within the borders of the Kermanshah Province, i. e., our entire field, is open and friendly, with most of the tribal chiefs personal acquaintances of ours and many of them warm friends. Some thirty converts scattered among the villages are supporting themselves at their ordinary work without persecution. Thirty-nine Kurdish children in our home are being trained to go back as teachers, preachers, Bible women, or just as Christian men and women, to be used for God's harvest right there in their homeland. Our baby missions of a few years ago have grown up and the expense of caring for them has grown with them, and will grow until they are self-supporting.



# BEST METHODS



MRS. E. C. CRONK, EDITOR, 156 FIFTH AVENUE, NEW YORK  
MAKING THE MOST OF MISSIONARY MAGAZINES

**W**E would scarcely know how to live in a magazineless world. Yet we are far from making the most of our missionary magazines. The following suggestions for using magazines and for increasing their circulation, while based largely on *THE MISSIONARY REVIEW OF THE WORLD*, may be adapted in many cases to denominational magazines also.

## THE PRIVILEGE OF INTRODUCING

"May I have the privilege of introducing you to Dr. Blank?" said a friend of mine as she stood beside a great man.

Every syllable of the trite phrase thrilled with pride in testimony to her estimate of the greatness of that privilege.

I coveted a similar privilege in turn, for were there not many of my friends who had longed to meet the same great man! I shook his hand and he shook mine for one fraction of a minute between his letting go of the hand that just preceded mine and the reaching for the hand that followed in line. I murmured something which he did not hear and he replied with something I did not understand. Then I passed on, wishing nevertheless all the while that I might have the privilege of introducing all my friends to him. When I heard him make an address my wish became a longing. "Oh that my friends could hear him!" My wish has come true. My longing has been realized. I have introduced him to hundreds of friends. They have heard him speak, not once only, but many times, and have been blessed in the hearing. Some of them live in isolated mountain homes, some dwell on western prairies, some are in great cities and some are in foreign lands across the sea.

It came to pass on this wise. As I sat down sighing because all my friends could not hear, I thought of a certain magazine to which Dr. Blank was a contributor. The very address which had so inspired me was to be printed there. From month to month his best thought would there appear. Then I became a subscription agent. Mine should be the privilege of introducing a great speaker to his audience. Nay, not one speaker only, but many. Heretofore I would have been filled with pride at sitting beside them on the platform and introducing them to the waiting audience, while I would have scorned to have stood at the door, or gone among my friends securing subscriptions to the magazine which would introduce them to many whom their words would bless. By securing subscriptions for the *MISSIONARY REVIEW OF THE WORLD* and securing funds with which to present subscriptions to missionaries in many lands the privilege of the introducer has been mine.

Oh ye who sigh for contact with the great leaders of the world's work, and long to introduce them to your friends, a plain ordinary subscription blank spells not a be-littling agency but a great opportunity.

No New York, or Boston, or Philadelphia, or Chicago, or any other magazine headquarters can employ the staff that can introduce people of



every state and every church to the great facts and thoughts of our denominational and inter-denominational missionary magazines. Subscription lists will run low until we realize that he who secures a subscriber has done a work that may be as far-reaching as he who secures a great speaker. It is a privilege worth accepting.

#### WHAT SOME PEOPLE HAVE DONE

Some who have recognized the opportunity presented have made use of it with missionary magazines in the following ways:

1. Secured clubs of subscribers and used the commission allowed to send complimentary subscriptions to missionaries.

2. Given a subscription to a friend who was not interested, in order that he or she might become interested in world-wide missions. Many have testified to the far-reaching blessing that came to them by such a gift of the *Review*.

3. Loaned copies to friends, calling attention to a certain article, with the request that the magazine be returned by a definite and not too far distant date.

4. Put the magazines in city libraries.

5. Bought substantial covers for them and placed them in reading rooms and waiting rooms.

6. Subscribed for them for college Christian Associations and reading rooms.

7. Studied the list of various institutions in the community and throughout the church and made sure that the magazines were available for Orphan Homes, hospitals, schools, clubs, community centers, etc.

8. Secured list of missionaries of their denomination and raised or given a fund sufficient to send magazines to each missionary or at least to each station.

9. Voted from the treasury of the Mission Board a fund sufficient to give a subscription to every missionary as part of necessary equipment.

10. A Woman's Missionary Society gives as a bridal present a year's subscription to every bride in the congregation.

11. One woman makes out an itinerary for her magazine. She lends it to Mrs. A on Monday, to Mrs. B on Wednesday and so on, in the hope that she will eventually interest them to the point of subscription.

12. A pastor gives as part of his Sunday service a short survey of world conditions as revealed by his study of missionary magazines.

13. A girl on small salary gave *Everyland* to the Orphan Homes of her denomination in her district.

14. One far-sighted investor made a gift to send *Everyland* for a year to every institution for children in the State of New York.

15. One woman mailed her magazine as soon as she had read it to a friend who was teaching in a mountain school.

16. A mother had always in her home two missionary magazines. The son who later gave testimony of their influence in his life was Cyrus Hamlin.

17. A Scotchman who was much interested in missions gave a subscription to a missionary magazine to a minister who was not greatly interested. That minister is Dr. Robert Horton of London who made such a profound impression on the Kansas City Student Volunteer Convention. Dr. Horton says he keeps four or five bound volumes of the MISSIONARY REVIEW on his shelves "as a monument of a conversion."

#### A DREAM

By ELSIE SINGMASTER

*Elsie Singmaster's stories are well known to readers of Harper's, the Century, Atlantic Monthly and other magazines. She recognizes also the power and influence of the missionary magazine. "A Dream" was written on the spur of the moment when the Biennial Convention of the Women's Missionary Society of the United Lutheran Church in America was looking for something to stimulate magazine subscriptions. By adaptation it may be used effectively to present the Missionary Review or any denominational magazine.*



## CHARACTERS:

*A Dreamer*, who may be dressed in cap and gown.

*The Inquisitor*, who may be dressed in an exaggerated academic fashion, with a long coat, goggles, etc.

*Mrs. Bays*, who should wear medals and carry many books.

*Mrs. Gates*, who should carry a suitcase, steamer rug, handbag, etc.

*Mrs. Smith*, young and elaborately dressed.

*Mrs. Drury*, who should carry a broom, duster, etc.

*Mrs. Magazine*, a young woman dressed as old lady, in cap, and skirt, made from covers and pages of a missionary periodical, and carrying a copy of the magazine in her hand.

## ENTER DREAMER

*Dreamer:*

An Ancient Mariner there was,  
Who, when he was a wandering,  
A strange adventure chanced upon,  
Which kept him ever pondering.

And henceforth he must often tell  
The story of his troubles.  
No matter if his hearers fled  
And vanished, like soap bubbles.

Now, in the watches of the night,  
I, too, have seen queer visions,  
Which I propose here to relate  
Without the least elisions.

A fearful shock disturbed my heart,  
I've never had a rougher;  
I thought that our Society  
A hard ordeal must suffer.

We were to be examined well.  
By whom? From us 'twas hidden;  
The nature of the test also.  
We merely were all bidden

To meet and choose four spirits keen,  
Who should for us do battle,  
Before a stern Inquisitor,  
Who'd listen to no prattle.

We met, we talked, we wept, we thought,  
And finally selected,  
Our champions learned, four in all,  
And all the rest rejected.

Before you each will now appear,  
And bravely tell her story,  
So you may know the accomplishments  
Which were to win us glory.

## ENTER MRS. BAYS

*Mrs. Bays:*

I'm Mrs. Chalmers Windsor Bays.  
My name was Susan Coolidge;  
I've all the medals ever cast,  
And almost all the knowledge.

I learned my letters ere I talked;  
I read before I toddled;  
I've been to colleges galore;  
I've never been befuddled

By any questions ever framed;  
So bring on your Old Bogy;  
I'll answer, then I'll question him,  
Until his head is groggy.

## ENTER MRS. GATES

*Mrs. Gates:*

The brains that picked me for their choice  
Show wisdom quite uncanny.  
To Mrs. Bays in wisdom, I  
Am fit to be a granny.

I got my learning journeying round.  
From Pole to Pole I travel;  
There's nothing that's too hard for me,  
In an instant to unravel.

That woman knows but what she's read.  
Her learning is mere frothing;  
I can describe from actual sight;  
And questions? They are nothing.

*Dreamer:*

With this my dreaming spirit leaped.  
Who else did we require?  
But they've been asked, so let them come,  
And join our able choir.

## ENTER MRS. SMITH

*Mrs. Smith:*

My name is Mrs. Chumleigh Smith!  
My name was Flossie Forey;  
I've learned to play according to  
The System Montessori.

No studying has marred my life;  
No traveling save for pleasure;  
My forte is telling stories good;  
I have them without measure.

## ENTER MRS. DRURY

*Mrs. Drury:*

And I am Mrs. Drury. Though  
I've never been to college,  
And never saw a distant land,  
And have no text-book knowledge,

Experience long has been my guide,  
Of teachers it's the best,  
If practical matters are discussed,  
Trust me to lead the rest.

*Dreamer:*

Again I sighed with deep relief.  
The Inquisitor might come!  
I ope'd the door and in he walked,  
His looks quite struck me dumb.

## ENTER INQUISITOR

Was ever stranger creature seen?  
His goggles were like hoops,  
His hair stood out, his coat-tails waved,  
His ears were like great loops.

He strode along and eyed our band,  
Shaking his solemn head;  
And shouting loud at Mrs. Bays,  
And this is what he said:

*Inquisitor:*

You say you know all sciences,  
You say you've knowledge cherished!  
Then tell us who the Nestorians were,  
And when and where they flourished.

*Dreamer:*

This question startled and confused.  
Poor Mrs. Bays quite wilted;  
And thus she spoke, with trembling voice,  
And face with shame down-tilted.

*Mrs. Bays:*

I never heard of such strange folk,  
The Andes Mountains rangers,  
The Japs, the Turks, the Copts, I know;  
But these to me are strangers.

*Dreamer:*

The queer man glared; our hearts sank  
down;  
One of our four had failed us;  
When from the rear a strange, new voice  
The questions answered for us.

*Mrs. Magazine:*

Nestorians were a Christian folk,  
Who preached unto the heathen;  
In Century One they did their work,  
And left a pious leaven.

*Dreamer:*

To Mrs. Gates the stranger turned,  
And with a frown saluted;  
He bade her now show quickly off  
Her wisdom so reputed.

*Inquisitor:*

You've traveled o'er the world, you say,  
And still you go and come,  
Then tell me where on earth it lies,  
The famous Isle of Guam.

*Dreamer:*

Poor Mrs. Gates grew pale, then red.  
Her temper, it was furious;  
She answered back that horrid man,  
With anger truly serious.

*Mrs. Gates:*

The Isle of Guam? There is no Guam,  
At me your fun quit poking!  
I, of them all, refuse to be  
A victim of this joking.

*Dreamer:*

Again spoke out the saving voice,  
Slowly, but not with languor.  
The queer man thought it Mrs. Gates,  
Repenting her wild anger.

*Mrs. Magazine:*

The Pacific Ocean holds this Isle,  
From Spain to us 'twas ceded,  
Because a coaling station there,  
The U. S. A. had needed.

*Dreamer:*

Poor Mrs. Gates and Mrs. Bays,  
Both so cast down and humbled,  
Hold hands, while now to Mrs. Smith  
The trying stranger grumbled.

*Inquisitor:*

The third test yours is, Mrs. Smith,  
You that were Flossie Forey;  
Tell us, since that is your strong point,  
A clever little story.

But let it be a foreign tale,  
Of children in Japan,  
Or Malay people, or Chinese,  
Turkish or African.

*Dreamer:*

Poor Flossie Forey hung her head,  
She didn't even squeak,  
While from the rear, that round strange  
voice  
Began again to speak.

*Mrs. Magazine:*

I know a hundred foreign tales;  
I'll tell you of a man,  
Who meant to drown his little girl  
Until his heart began

To melt at thought of her small size  
And cunning little ways;  
And then he saved her, brought her up—  
I'll tell you how it was.

*Dreamer:*

The stranger cried,

*Inquisitor:*

Enough! Enough!

*Dreamer:*

And fixed his piercing eye  
On Mrs. Drury. On her alone,  
Could we by now rely.

If she fails, then we're lost indeed!  
What then shall we all see?  
What punishment condign, severe,  
What direful penalty?

Again he curled his savage lip.  
O! Mrs. Drury arise!  
Prepare to save us, if you can  
And face these cruel eyes!

At her at once he loudly cried,

*Inquisitor:*

To you this part belongs,  
If you saw coming driver ants  
In crowds and flocks and throngs,

What would you do, you know so much,  
Your experience is so wide;  
The ants are coming quickly on,  
The remedy provide!

*Dreamer:*

We saw each twinkling beady eye  
We saw each tiny thorax  
We felt as if we'd be devoured,  
Until she shouted—

*Mrs. Drury:*

Borax!

*Dreamer:*

Before the monster could object,  
And jeer at Mrs. Drury  
The voice behind us sweetly said

*Mrs. Magazine:*

Why, I should run like fury!

*Dreamer:*

Then, Friends, there happened a queer  
thing  
The stranger didn't blame us  
Nor did he say we all had failed,  
But gave us fine diplomas.

*(Stranger presents diplomas and badges  
and departs)*

Our answers were correct, he said,  
Our erudition wondrous,  
He gave us each a handsome badge,  
And then he vanished from us.

The mystery could not be solved,  
To despair we all were ready;  
When Mrs. Smith recalled to us,  
The voice of an old lady,

Who'd answered when our knowledge  
failed,  
About the old Nestorian,  
Mysteriously she'd saved the day  
She must be an historian.

We, turning, saw a curious sight,  
The friend who knew all nations  
A lady, sweet and old, bedight,  
With many decorations.

*(MRS. MAGAZINE COMES FORWARD)*

*Dreamer:*

The first to speak was Mrs. Bays.

*Mrs. Bays:*

Oh, how are you so clever?  
Nestorians, where'd you hear of them?  
When I heard of them never.

*Dreamer:*

The lady folded placid hands,  
She cut a little caper  
Said she, while triumph filled her eye,

*Mrs. Magazine:*

"I saw it in my paper."

*Dreamer:*

Then Mrs. Gates rushed up to hear,  
With shame so nearly dead,  
She seized the lady by the arm,  
And this is what she said:

*Mrs. Gates:*

The Isle of Guam, how did you know  
Where was that foolish place?  
Tell me, and for the Isle of Guam,  
I'll set a rapid pace.

*Dreamer:*

The lady folded placid hands,  
She cut a little caper,  
Said she, while triumph filled her eyes,

*Mrs. Magazine:*

"I found it in my paper."

*Dreamer:*

Then pretty Mrs. Chumleigh Smith,  
She that was Flossie Forey,  
Ashamed, addressed that lady smart,  
Who knew a foreign story.

*Mrs. Smith:*

Oh please tell me where you found,  
Your little foreign story!  
Such entertainment is for me,  
The only path to glory.

*Dreamer:*

Again the lady clasped her hands,  
She cut a little caper,  
Said she while triumph filled her eye,

*Mrs. Magazine:*

"I read it in my paper."

*Dreamer:*

At last e'en Mrs. Drury came,  
To ask for source of knowledge,  
She thought she should have known of  
ants  
Though she had known no college.

*Mrs. Drury:*

I know that driver ants are fierce,  
That borax would not tame them;  
But tell me, who told you to run  
And thus alone to treat them?

*Dreamer:*

The lady folded placid hands,  
And cut a little caper,  
Said she, while winking with one eye,

*Mrs. Magazine:*

"I take a little paper."

*Dreamer:*

But then a clamor loudly rose,



First Mrs. Bays protested,  
Then Mrs. Gates and Mrs. Smith  
Their patience had been tested.

*Mrs. Bays:*

My father thousands gladly paid  
To let me go to college!

*Mrs. Gates:*

My father *all* his money spent,  
To send me out for knowledge!

*Mrs. Smith:*

My system many dollars cost,  
I thought it was enough!

*Mrs. Drury:*

I've taken fifty years to learn,  
I call this pretty rough!

*Mrs. Bays:*

How many thousands did you spend?

*Mrs. Gates:*

To get your education!

*Mrs. Smith:*

I'll promise all economies!

*Mrs. Drury:*

Or any abnegation!

*Dreamer:*

Then finally this queer old dame,  
Addressed the eager ladies;  
She smiled, her trying placid smile  
As if they were but babies.

She waved her paper in the air,  
While Mrs. Drury pouted,  
'Twas *Lutheran Women's Work* she had  
And this was what she shouted—

*Mrs. Magazine:*

I pay three quarters for this sheet;  
From it I get my knowledge;  
Three chocolate Sundaes does it cost;  
'Tis good as any college.

It used to be five good ice creams,  
But now the cost of living  
Has sent it up a little bit;  
To save enough I'm striving.

It gives me news of all the church,  
Of home and foreign missions,  
From it I've learned most all I know  
In many lessons.

I'm not afraid of any man  
I don't care how he thunders,  
I can match everything he knows,  
With just as many wonders.

So, ladies, next time don't postpone  
Your study till a crisis,  
But take and read your *Woman's Work*  
And as for rise in prices—

Why, nothing is as cheap as this!  
Some papers cost five dollars!  
For this much nothing you can buy,  
No shoes, or frocks or collars.

No paper is so cheap as this,  
And none is so improving,  
So all subscribe, extend our fame,  
Now, girls, we must be moving.

(*Exit, all but Dreamer*)

*Dreamer:*

The lady went, and so did all,  
That class who'd failed so sadly,  
And I awoke to find a dream  
Had made me feel so badly.

My tale is told, and now I go,  
Trusting you see its meaning,  
Henceforth, when puzzling questions come,  
May we, on no one leaning

Be able, like our placid friend,  
To cut a little caper,  
And say, while triumph fills our eye,  
"I know! 'Twas in my paper!"

\* To be printed in pamphlet form by the General Literature Committee of the Women's Missionary Society of the United Lutheran Church in America. Price 10 cents.

#### Introducing "Miss Friend"

Quite irresistible is the plea the Methodist women are making for a wider circulation and a wider reading of their *Women's Missionary Friend* in the presentation of the dialogue "Miss Friend," prepared by Mrs. O. N. Townsend. A sample copy may be secured from the publication office, 58 Boylston Street, Boston, Mass.

#### How to Use Magazines

A MISSIONARY REVIEW PARTY.—For small groups as well as for larger ones a MISSIONARY REVIEW party will provide a delightful variation from our usual missionary meetings. Invite as many of the guests as will to wear costumes which in some way represent the REVIEW. Amazingly clever originality is developed in amateur costumes of cloth or paper. Award a year's subscription to the designer of the best costume as voted by a committee. Appoint in advance different guests to represent each department of the current issue. Have menu cards prepared in advance an-

nouncing only *table d'hôte* service. Let the "Menu" be introduced by a presentation of the cover page and the frontispiece in a most effective way, followed by serving "Editorial Comment" in quick, spirited review. The second course should be made up of "Contributed Articles" served by a number of people in short talks. Follow with "the Home or Foreign Bulletin," as the case may be, presented in the most interesting way possible. "News from Many Lands" may furnish material for a wonderful salad. Select the most interesting items and have them presented in a few sentences, by different people. Items from foreign lands may be given by a group of girls in costume. "Best Methods" may be made delectable by having some young woman propose in a spirited and convincing way the methods which should be adopted or adapted in that particular church or society, and the "Book Reviews" can be served as a concluding course by someone who presents one or more books. Last of all, new subscriptions for the REVIEW should be received.



"MISS FRIEND" A LADY WORTH KNOW-  
ING

So may a Feast of Missions be served in any church that has a mind to have a week day missionary meeting in the church or in the home of one of its hospitable members.

COMMUTING POSSIBILITIES. — A leader in missionary circles reports that a business man of her acquaintance found a copy of the REVIEW on his wife's desk. He became interested in an article and took the magazine with him on the car. He formed the habit. The REVIEW became a regular part of his commuter's reading schedule and every issue was read as he went back and forth to his work.

INSERTS.—Give to some one the definite assignment of reading missionary magazines with a view to glean short striking items that may be inserted in church bulletins or parish papers.

BULLETIN SYSTEM. — Many churches are looking about for work to be assigned to various people. A combination of the wall space of our Sunday-school rooms, church parlors, and churches with the facts published in missionary magazines offers possibility which would be quickly seized by any progressive business house. Appoint an individual or a committee to study available wall space, blackboards, bulletin boards, etc. Also the number and character of meetings to be held, and the possibilities of speaking impressive messages through facts and pictures displayed in various ways in a regular and systematic way from day to day.

CHARTS TOO. The pictures from various magazines offer good chart possibilities.

CLIPPINGS AND EXCERPTS.—Editors of college magazines will find that there are many items about colleges of mission lands which are worthy of place in their publications if the college missionary committee is on the lookout to furnish them.

MAKE YOUR OWN BOOK OF METHODS.—A chairman of the missionary committee of the Y. W. C. A. in one college made into a book all of the "Best Methods" from the REVIEW

and from other magazines. The book is turned over from year to year to the new chairman. Many presidents of local societies are making an "Ever-new Book of Missionary Methods," by this installment plan, not failing to add some pages of their own home made, tested and tried recipes.

PROGRAM SUGGESTIONS—A Moslem-Christian Debate as given in the October REVIEW will make a good addition to a missionary program. It will be more effective if presented in costume.

EIGHT BOYS AND GIRLS AND A SUNDAY AFTERNOON. Those were the principal ingredients but the affair would not have been a success if it had not been for the young woman who was always looking for missionary opportunities, the young man who always helped her make the most of them, and eight copies of the MISSIONARY REVIEW OF THE WORLD. The young woman had been thinking much of the way those eight boys and girls, who lived in her community and belonged to her Sunday-school, were spending their Sunday afternoons, and she did not like what she saw. The boys and girls were all either fourteen or fifteen and were keenly interested in investigating everything from bird life in their own parks to housing conditions in the South Sea Islands.

They were keenly interested also when they received "The world with a string to it." The world was a small card board miniature. On it was printed "The world is yours." To the string was pasted a strip of paper on which was printed "but you must investigate." On an inside sheet was this invitation:

"Tour of Investigators. Leaves Miss Blank's on next Sunday at 4. Lands at the church at 7:30. Meals en route included."

All of the eight had been previously instructed that they must beg, borrow or buy a copy of the latest MISSIONARY REVIEW OF THE WORLD. Even

then their hearts did not fail them for, notwithstanding the fact that none of them had been accustomed to spending Sunday afternoons with a missionary journal, they knew anything to which Miss Blank invited them was worth going to.

After preliminary greetings each guest was handed a pencil, and a paper containing thirty-five questions. After the questions was a blank indicative of the length of answer expected. The answer to every question was to be found in some article or news note in the REVIEW. For nearly two hours there was a lively searching party at work, though the comments and the exclamations coupled with the eagerness of each one to reach the goal of thirty-five correct answers, and the circulation of a box of "fudge" made the moments pass so rapidly that every one was surprised when time was called. Then a basket was passed which contained ten slips of paper, on each of which was printed a subject for an after-supper speech. Speakers were told which articles in the REVIEW contained material for their speeches and given fifteen minutes for preparation. Then the whole party gave eager advice and contributed diversified gifts to evolving from a chafing dish an appetizing hot dish to be added to the sandwiches, salad, and sweets already prepared. After supper each speaker was given three minutes on the assigned topic. There followed a spirited discussion of world conditions, then, a half-hour walk to church.

The ushers were delighted at the unusual request for seats for a party of ten young people at the evening service. The choir was also much cheered by the sight of some young faces in that usually empty pew that the music rang with unusual melody. Moreover the pastor, who had faced that empty space of these front pews every Sunday night for months, was inspired to preach an unusually good sermon and reports of it brought out a larger congregation on the following Sunday evening.



As for the investigators, they went home convinced that after all missionaries were not so uninteresting as they had thought, and that missionary magazines were not "dry as sticks," while the young woman who was looking for missionary opportunities and the young man who always helped her make the most of them, were content.

#### What She Did

She was a woman who did things. "Tell me," I said as I settled myself comfortably beside her in the path of my methods hunt, "four ways you use missionary magazines."

She laughed. "Whenever I have to produce four things I always think of 'something old, something new, something borrowed and something blue.'

"Now as to 'something old.' I found I was having an accumulation of various missionary magazines which was ever growing in un-used, dust-collecting piles, so I went over them and made clippings of articles and stories on different countries. Then I made loose leaf scrap books of them. The covers were plain cardboard with the name of the country printed on back and some pictures pasted on. I had sheets of white paper punched with two holes for inside pages. One book of poems has enabled me to gather in one place where I can lay my hands on them at any time the best missionary poems from every source. My books have become a veritable reference library for all the people in the church who want material for papers and talks. Since they are on loose leaf sheets I can lend them all together or in sections.

"As to 'something new' as soon as my new missionary magazine comes our prayer meeting committee gets together and we base the next prayer meeting on the needs revealed by the magazine. We begin with praise for the work that has been accomplished, one person or sometimes two or three being appointed to tell in a few words of items for which we should give

thanks. Then we have either a short talk by the pastor or by a number of members calling attention to the situation in various mission stations and presenting the call for prayer. If the statements are made by members previously appointed by prayer meeting committee they are of only several minutes each, being held to the briefest form possible to present the situation so that most of the hour can be given to praise and intercession as the progress of the work and the needs are stated. As the congregation goes out the members of the committee hand to each one a card on which is written the special causes for praise and prayer with the page of the magazine on which the item appears, noted so that all of the members may be praying definitely every day at home.

"'Something borrowed.' Well, we have made quite a feature of lending our magazines. Each subscriber has a circle of members, who are not subscribers, assigned to her. One of her duties is to lend her magazine and to lend it so tactfully and effectively that she really gets her uninitiated neighbors to read some article, or story or poem, or look at some picture.

"Possibly my 'something blue' is best of all. We found the folks that were shut-in were often discouraged and blue. They had had an over dose of self, so we have our Readers' Division, which is made up of members who agree to slip in to various 'shut-ins' to read to them. No matter what else they take in the way of reading material they always take a missionary magazine and we have found that when we get some folks to think of other people in the world besides themselves they are cheered more than when we read the funny papers to them. Then too we have found that great blessing has come to our members who have given this service. We are careful to send just the right folks to the right folks, and to caution a wise selection of poems or stories or articles and advise against an over-long stay."

# The Ideal Missionary Wife

*A Bible Study on Proverbs 31:10-29.*

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

A paper by Mrs. D. Z. Sheffield in *The Chinese Recorder* (March, 1919), deals ably with the status, preparation and work of missionary wives, but, as Matthew Henry tells us in this chapter of Proverbs, we have "a looking-glass for ladies which they are desired to open and dress themselves by: if they do so their adorning will be found to praise and honor and glory at the appearing of Jesus Christ."

The Old Testament portrait of the perfect woman is a gem in literature. Like all Scripture it has universal application for all times and all nations. The writer, an Arab chief, Lemuel, is perhaps describing his own mother (cf. context and marginal note), and shows the high ideals that prevailed in the Orient before Islam came in to lower the standards of home life. The description, because of its many Orientalisms, especially suits the heroism of the task and the environment of the missionary wife and mother. Of the Christian workers on the foreign field more than sixty per cent are women, and more than half of these are wives of missionaries. They are a constant illustration of that Christ like "inverted homesickness which loves and longs and labors and suffers for a land and people *not* their own."

An abridgement of the description in Proverbs is found in the New Testament (I Timothy 2:9, 10, and I Peter 3:1-6). In the Hebrew the chapter in Proverbs is an acrostic, each verse beginning with a letter of the Hebrew alphabet in order. This acrostic sums up womanly virtues as the following analysis shows.

In Verse 10	The strategic value of home.	"	20	Social service and liberality.
" 11	Veracity and sincerity as foundation of character.	"	21	Foresight in household duties.
" 12	Goodness a fountain of influence.	"	22	Artistic sense and taste
" 13	Diligence that is contagious.	"	23	Beauty as power.
" 14	Enterprise that ministers to comfort.	"	24	Justifiable pride.*
" 15	Industry and division of labor.	"	25	Business capacity and administration.
" 16	Economy of resources—missionary salary.	"	26	Strength of character and a joyful disposition.
" 17	Strong health and exercise—the climate.	"	27	Sweet temper in telling the Good News.
" 18	Efficiency of plan and program.	"	28, 29	Good management and frugality.
" 19	Self-help and industrial training.	"	30, 31	Motherliness and wifely virtue.
				Her glory and reward, now and hereafter.

Such high ideals challenge missionaries to take account anew of the talents committed to their trust, and consecrate them all to Christ's service. They make ridiculous the tabulation of missionary statistics under three headings, namely: "Men; Single women, *Other women*"! Who would classify as such Mary Moffat, Harriet Waterbury Scudder, Anna Hazeltine Judson, Mrs. Hudson Taylor, Mrs. John G. Paton and other missionary wives who form such an honored host!

\* Matthew Henry says "because her husband appears clean and neat in his dress and everything about him decent and handsome, yet not gaudy, one may know that he has a good wife at home that takes care of his clothes."

# Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

## THE MISSIONARY PROGRAM AS A GUIDE TO SERVICE

BY MRS. JOHN FERGUSON, White  
Plains New York

Program-building is not always recognized as a function of service. The thought of service should be the dominant motive in its preparation. The program will prove to be either the strength or weakness of the Missionary Society. Prepared by a committee charged with that responsibility it presents a list of leaders, topics and devotional exercises providing for two hours of spiritual cultivation once each month. These programs, often somewhat detached, have large value, but the flow of interest and service is too intermittent. They are like channels of California valleys overflowing in rainy season, but dry in other seasons. But the program that lays tribute on the spiritual qualities of members, that coordinates the aims of organized church forces, that projects its interest on the whole field of service sends forth a stream of unceasing influence. It is not the spiritual enthusiasm of a single afternoon a month, but a cultivation of the richest spiritual qualities and an expression of the purest spiritual ministries throughout the seven days of each week of the month. Such a program is like the channel of a fountain fed by the unfailing reservoirs of the uplands. The vision of the program as a means of cultivation and a field for service will enable the program committee to make their work vital and a challenge to the devoted women of the congregation, and winsome to those who are as yet uninterested. The

members of the Program Committee are the trustees of spiritual resources whether of personality or passion. They are the discoverers of fields for the application of these resources. They are the guardians of a great treasure, the executors of a noble trust.

Four fundamental principles determine program building as an aid to service. There must be a clear purpose in mind. Is the program to entertain, instruct, inspire, or develop? These are vital elements. But do they sum up the final end in view? If so, the program is in a measure fruitless. Instruction, inspiration, and cultivation are worthy accomplishments but until they are so compacted into service that they take fire they are largely inert. "They were all filled with the Holy Spirit, and began—" Not until they BEGAN did that flame become a contagion in the hearts of the unsaved.

There must be definiteness. Programs and messages are alike weakened by mere generalities.

There must be continuity. Each program should mark a distinct advance toward a climax and each feature in the program should contribute to that end.

There must be coordination. Devotional exercises, Biblical messages and original productions should be in harmony with the general theme of the program.

The aim in program-building must be kept constantly before the committee. It is to deepen the interest of those interested and create new interests. It is to develop interest in the uninterested and draw them into the organized movement. It is to relate our lives definitely to the life and condition



of those whom we study. It is to produce practical results in developed prayer, dedicated life, and devoted money. It is to create community consciousness by presenting community needs. It is to develop the sense of individual responsibility. An essential aim is to produce capable leaders. This searching question should be kept constantly in mind. Are our women who possess qualities of leadership being developed by participation in our missionary programs? What quality of leadership have our programs developed and is it found in sufficient quantity? In every sphere of organized life, educational, social, and political, capable leadership is a supreme need. Surely leadership is the crying need of the Christian Church for bringing the Kingdom. But how can leadership come out of the cultivation of mere feeling and sentiment, however spiritual? Not until life passes through the discipline of service is it ready to receive baptism into the vocation of a fruitful ministry.

We survey briefly our material for the building of the program. We have at command Mission Study Text Books affording a wide field for selection. Reference books are essential. If each of a number of members will purchase one they can be secured without financial burden and later can be placed in the library of the church. The management of Public Libraries are often willing to purchase more expensive books of reference which are of permanent value to the libraries. THE MISSIONARY REVIEW OF THE WORLD should be provided to keep in touch with the world-wide work and problems. Reports of the Federation of Women's Boards of Foreign Missions, of Council of Women for Home Missions, of Home Missions Council are most valuable. Denominational publications should be used loyally. We have little confidence in the

sustained enthusiasms for the broad field of service that are not fed by intense and reasonable loyalties to the home church. The Interchurch World surveys are invaluable. A carefully kept scrap book for current events is a mine of treasure. If we are to develop community consciousness we cannot be indifferent to present-day economic questions, and in this field Government pamphlets are available. There is much material of equal value that cannot be mentioned here.

Maps, attractive posters, and carefully selected pageants are contributory means of translating facts into the life-service of members. The committee's work is not completed when the formal program is printed and distributed to the members of the Society. The architect's work is not finished when the blueprints are placed in the hands of the builder. He must give wise direction and painstaking supervision until the building stands forth complete to fulfil the purpose of its erection. In like manner the stewardship of these spiritual builders is a sacred trust to be executed in faithfulness toward a completed task.

"Give diligence to present thyself approved unto God, a workman that needeth not be ashamed, handling aright the word of truth." 2 Tim. 2:15.

#### **My Friends—an Introduction**

By ALICE W. S. BRIMSON

Executive Secretary of the Christianization Americanization Department of the Woman's Baptist Home Mission Society.

"A new-found friend is a new-found joy." New friends I have found this winter who have broadened my view and deepened my appreciation, women whose friendship I count most dear. May I introduce some of them to you?

Turn down the board walk which leads to the rear of the building. Up the narrow, steep stairs we climb. The big collie is the first to greet us, strangely out of place in the wee little flat which

boasts no back yard. Then comes Katie, with her cheery smile and hearty handshake. We all sit in the immaculate kitchen. Katie wants to learn English. She wants to speak so "sweet," drawing out the word "like an American."

"Do you know what soul is, Katie?"

"Yes, thoughtfully, "soul is heart—live forever."

To form our rounded letters seems hard to Katie. I place my hand around hers as once, many years ago, the teacher did for me, and move her fingers to make the strange letters. Oh! the joy in her face when, after painstaking effort, at last she has written her name.

Katie tells of the little cottage in Hungary with the dirt floor and the thatched roof. "Oh, maybe you don't think my house is very nice," she says as she looks about her little rooms, "but oh, I wish my mother could see it! She would think it is wonderful." . . . We never had enough to eat at home in Hungary. Many a night I have seen my mother take the frying pan and put it on the stove; then she would put in flour, without any fat, and stir and stir until it was brown, and then put in water, and that soup was our supper."

"But do you really love America, Katie?"

Raising her hand, with a look of reverence the answer comes, "Before God, I love America." Katie is never idle. All day she crochets or knits. She is now planning a curtain made of filet crochet for the glass door. The pattern on it is to be the Statue of Liberty.

Another friend of mine is Mrs. Piccininni, from sunny Tuscany. She is sure to greet us with a kiss and welcome us gleefully into her pretty home. Then there is Mrs. Macros who is taking care of the

baby in most approved American style and is anxious to learn to talk better and be "all American" for his sake. While we sit and have refreshments, her eyes will shine if we talk of the beauty of the homeland.

Mrs. Tsaikos lives in a house on the back of the lot in one room and an alcove. Here Mrs. Tsaikos lives with her twin boys of four, and the smaller lad of two, and, of course, the baby. She has two chairs, and the bed and table and stove so nearly fill the room that we could not be far away from the stove. We try to explain to Mrs. Tsaikos our errand.

"No English, Greek," is the answer with a shake of the head.

"We teach," is the reply.

But again, "No English, Greek."

Then, from a shelf, she brings a pencil and paper: "You write—man read," was the request.

With more smiles we leave, promising "Next Wednesday."

The next week she smiles her welcome and brings the chairs, and we try again. "Chair, stove." She repeats it, and this time my visit ends after a very successful lesson. This must be the beginning of a long series of visits. Sometime, after she has learned to love me, I can tell her of the Friend who loves her more than I do; who knocks at the door of her heart just as we did at the door of her little backyard home, and then, if I introduce Him, perhaps she will let Him in.

It is hard to be a stranger in a strange land when the language is all unknown. It is hard, in these days of high prices, to make the family income go round the family needs; but when you are a widow it is infinitely harder. There is much that an American friend can do for Mrs. Costakes. She has five sturdy children, all loyal Americans. A few weeks after Christmas was the Greek

New Year and, according to the custom of the old land, Mrs. Costakes prepared to take the whole family to the Greek Church; but to her surprise she met opposition. "No, Mother," said the oldest boy, "We are not Greeks. We are Americans and we have to go to school today. We cannot go to the Greek Church."

"And I want to be an American, too," Mrs. Costakes said, as she told the story. But, if being an American means abandoning the religion of the "old country," is it not the obligation of Christians in America to substitute the bulwark of our religion?

Down a narrow walk we go between two houses, until our progress is disputed by a great, big hog. He does not deign to recognize us. Neither does he make any attempt to follow us up the back stairs. Amelia is a housekeeper, though she is only fourteen years old. Back in Amelia's mind is a memory of the distressing day, two years ago, when in another house than this, she was startled by the sound of a shot in the next room. Crushed by a weight of care, so heavy it seemed she could no longer bear it, the Polish mother forced her way out of this cold world, and left to the little daughter the bloody vision, the crowd and excitement of many women coming and going and gossiping, and the realization that she must fight against the hardships that her mother could not face. So, in these two little rooms, she keeps house for the father who cannot yet speak the English language.

"Why don't you go to night school?" we asked him. An embarrassed laugh follows our question.

"Two old for school," Amelia explains. He is ashamed to go. We tell him that he can come to the mission and there he can learn the English.

Is 'Amelia coming to sewing school?" Her eyes shine. She will soon be ready. She has finished her work, and it is well finished too, for there is no speck of dust or disorder in all her domain. Amelia loves the mission and is never absent when it is open. What hope does the future hold for her except through the mission? Her friends there must take the place of her mother and interpret America to her, its snares and its glories, as her father cannot.

Sweet-spirited service to a stranger is the key which unlocks the door of such friendships and brings to many a new American the first Christian interpretations of the new land; and to the older American the enrichment of a new friendship. This is the true method of Americanization.

#### NEW AMERICA \*

BY J. MONTGOMERY WILSON

Lord God of nations, hear  
Thy people when in fear  
On Thee they call;  
Heal Thou our bleeding land;  
Help us henceforth to stand,  
Kept by Thy powerful hand,  
Our all in all.

Our wanderings we confess,  
Our utter heedlessness  
Of all Thy love;  
Help us to seek Thy face,  
Turn from our wicked ways,  
And trust Thy saving grace,  
Father above.

Forgive our greed of gain,  
From arrogance restrain  
By Thy great power;  
So shall our ways be right,  
Thy Sabbaths our delight,  
Faith be complete in sight,  
From that good hour.

God help us to receive  
The chast'ning Thou dost give,  
With humble mien;  
Then wars on earth shall cease,  
Our land shall yield increase,  
And Christ, the Prince of Peace,  
O'er all shall reign.  
Bisbee, Arizona.

\* From the Christian Observer.



# NEWS FROM MANY LANDS



## NORTH AMERICA

### Materialism vs. Spirituality

WHEN Sadhu Sundar Singh, who recently visited England and America, was asked to give his impressions of America, instead of mentioning the greatness of the cities and success of business enterprise he described the materialistic atmosphere that pervades the country, and the manifest indifference to things spiritual. The parable of the man dying of thirst while adrift on the ocean was used to illustrate the abundance of the spiritual Christian doctrines so saturated with the salt of materialism that the religious thirst of Americans can not be satisfied by them.

### International Congress Against Alcoholism

THE International Congress against Alcoholism convened in Washington, D. C., September 21 to 26. This was the fifteenth session of the Congress since its foundation in 1880, and the first in almost a decade. The last Congress met at Milan, Italy, in 1913. There were delegates in attendance from the Arctic Circle, Iceland, Finland and Russia. Scandinavia, the new republics of Poland and Czecho-Slovakia, the democratic kingdom of the Serbs, Croats and Slovenes were all represented. The Antipodes and all of the countries of Central and South and North America, England and France, China and Japan were likewise represented, while Italy, in addition to its formal delegation, sent a commercial representative with an exhibit of unfermented wines to show what can be done with a great native

industry, if ever there is an eighteenth amendment to the Italian constitution.

Well known physicians, prominent educators and distinguished scientists led the discussions, which covered the scientific, economic, social and historical aspects of alcoholism.

### Prohibition and the Salvation Army

A SALVATION Army officer, quoted in the daily press, declares that "the deserted appearance of the Army's industrial homes is the best proof of the effectiveness of the prohibition amendment." Seventy-five per cent of the men who worked in the industrial homes were confirmed drunkards, and were representatives of all trades and professions. From the various departments of their industrial enterprise, the Salvation Army realized an annual income of more than a million dollars, all of which was put into expansion of their service. The lack of drunkards will mean that other work must be taken up. They plan to establish clubs in industrial centers, to build hospitals, and meeting houses, and to inaugurate some definite work to save young boys.

### Fund to Aid Russians

THE will of the late James Stokes of Ridgefield, Conn., makes provision for organizing the "James Stokes Society, Inc.," a philanthropy founded by him for "Young men in Russia and elsewhere," and closely affiliated with the European Y. M. C. A. Committee.

Mr. Stokes founded the Y. M.

C. A. in Paris and in Rome, and under the old regime in Russia supported the "Miyak" or "Light-house" in Petrograd, which conducted classes for 3000 young Russians. The assets of the James Stokes Society amount to more than 1,000,000.

#### Lithuanian Methodist Church

**S**OUTH BOSTON has a colony of 10,000 Lithuanians among whom Rev. S. Geniotis is building up the first Lithuanian Methodist Church in existence. Classes in English and religious education are conducted for both children and adults, and several Lithuanian young men are training in Boston University for religious work. Although the writings of Robert Ingersoll have been translated into Lithuanian, and are widely read by these people, there are no Christian hymn books, catechisms, Sunday-school lessons, or other material for religious instruction. The lack of Christian literature in Lithuanian is a serious hindrance.

#### Home Mission Evangelism

**A** FUND of \$50,000 from the Methodist Centenary appropriation will be used in a widespread evangelistic campaign by the Southern Methodist Church. Twenty men are already at work in the home mission territory of the South and West. New work has been opened up in the mountains of West Virginia, in Tennessee, New Mexico, Arizona and Oklahoma. Miami, Arizona, a town of ten thousand inhabitants, has but one Protestant church, of only twenty-five members. A recently appointed missionary of the Southern Methodist Church has undertaken work there.

#### New Name for Evangelist Organization

**T**HE Interdenominational Association of Evangelists at a meeting held at Winona Lake, Indiana, changed its name to "The

Interdenominational Evangelistic Association." Plans were made for raising a budget sufficient to enable the general secretary, Rev. P. E. Zartman, to devote his time to the "promotion of evangelism, not evangelists." Steps were also taken to raise the standard of requirement for membership, and it was decided to issue a magazine in the interest of evangelism.

#### The Negro in Business

**T**HE Negro's commercial progress has been remarkable. Increasing numbers of his race have shown unshakable evidence of that soundest principle of American business success—thrift. In 1866 the Negroes of the country North and South owned 12,000 houses, operated 20,000 farms, conducted 2,100 businesses and had \$20,000,000 of accumulated wealth. Fifty years later the number of homes owned had increased to 600,000, one out of every four, the operated farms to 981,000, the number of businesses to 45,000 and the accumulated wealth to \$1,110,000,000. In 1867 four hundred Negroes were engaged in about forty lines of business; in 1917 they were engaged in two hundred lines and had \$50,000,000 invested. Today there are seventy or more safe and sound banks in the hands of capable Negro financiers. Already members of the race have received grants for a thousand patents. In 1866 the valuation of property used for higher education was \$60,000; in 1916 it was \$21,500,000. For the same dates the valuation of church property increased from \$1,500,000 to \$76,000,000. Were the figures for increase along all lines for the last five years available, a much more marked contrast would appear.

#### Inter-Racial Committees in the South

**T**HE community idea for inter-racial understanding through the joint leadership of white and

colored people in each community has spread into many Southern cities and towns, and has resulted in many practical reforms. Recent accomplishments in the state of Louisiana are typical.

New Orleans has a Colored Civic League duly chartered Dec. 19, 1919. The New Orleans Association of Commerce has a committee of three who are ex-officio members of the Board of Directors of the Colored Civic League. This arrangement means effective co-operation through responsible bodies whereby welfare agencies can be promoted, justice in courts and industrial conditions assured, schools built and maintained, recreation provided, the poor cared for, friction removed, to the great benefit of the city's 100,000 Negroes and all its large white population.

The Inter-racial Committees of local communities provide plans and methods of law and order, justice in the courts, better housing, care for the sick, provisions for sanitation and recreation, better schools, school buildings, and teachers, economic justice, improvement in street cars, aid for and interest in the farmers and the promotion of varied interests of Negro welfare. Christian agencies, colored and white, are particularly enlisted.

*Congregationalist and Advance.*

#### The Uplift of the Indians

**D**R. SAMUEL A. ELIOT, son of the former president of Harvard University, and himself an author, preacher, church administrator, and Indian Commissioner, recently saw a map of the United States, showing the mission stations of all denominations to Indians, with the motto at the top, "The Gospel of Jesus Christ Will Solve the Indian Problem." Dr. Eliot said, "That is true; that must be our reliance more than upon bulls and buildings and bath-tubs." Then he wrote, "The solution of

the Indian problem in this country is not to be found in merely increasing the material resources of the Indian people, giving them land and tools and cattle, but in, and through, Christian education, the upbuilding of initiative and character, the inspirations of faith and hope and fraternal goodwill."

#### Indians Give Pageant

**F**IFTY years ago the Protestant Episcopal Church began mission work among the Dakota Indians. In commemoration of this fact the Indians recently gave a pageant on the Santee Reservation—"The Fifty Years' Trail"—depicting many of the incidents in the long march from the darkness of superstition to the light of Christianity. The pageant was written by Bishop Burleson and translated into the Dakota language.

#### Cooperation in Alaska

**U**NDER the leadership of Mr. W. T. Lopp of the United States Bureau of Education, schools are now within reach of nearly all native children. Hospitals and orphanages are being built and equipped as rapidly as money is appropriated by Congress. The Presbyterian Board of Home Missions and other denominations seek to work in harmony with the government, so as to avoid duplication.

#### Mexican Invade United States

**I**T IS estimated that more than 100,000 Mexicans have flocked into Texas within the past six months, and almost an equal number into New Mexico, Arizona and California, attracted by the lure of rapid money making. They are reported to be crossing the border at unguarded spots, so as to avoid the literacy test and the \$8 poll tax. Once on our soil it is exceedingly difficult to expel them. Their labor has been helpful to farmers, but they present a problem every-



where they go. Home mission organizations are directing their attention to a solution of it, realizing that Christianity is their only hope.

## LATIN AMERICA

### Student Preaching Centers

**M**EXICO has an "Advance Movement," initiated by a native pastor, Rev. Eleaser Perez, and emphasizing the duty of every Christian to be an evangelist. One of the most enthusiastic responses to this movement has come from Coyoacan, where nine young men studying in the Presbyterian Training School have formed a workers' band which recruits for the ministry, and holds services in outlying districts. Once a week they meet with their Sunday-school teacher to prepare for the services. They maintain the work of two organized churches and six preaching stations. Vigorous opposition is encountered in some places; once the young men were stoned, but all the churches are growing steadily.

### Sunday School in a Laundry

**A** STEAM laundry is a novel place for a Sunday-school, but the moral cleansing that takes place in a laundry of Bahia Blanca, Brazil, on Sunday mornings when children of the tenement who look like "soiled linen" gather to learn the Gospel story, has a salutary effect upon the whole neighborhood. This school, held among the engines and boilers, has grown steadily, and shows what the heaven of the Gospel can accomplish.

### Falsehood and Threats in Brazil

**S**OME months ago, says the *Missionary Voice*, a Romanist in Pirassununga, Brazil, turned history upside down and pictured to the ignorant masses how the Protestants in the fifteenth century began a fearful persecution against the "Holy Mother Church;" how in the

time of Martin Luther the Protestants drenched Germany, France and other European countries with blood; how from that date the Protestants have been the cause of all wars; how the Protestants (of course American) have taken one country after another, California, Texas, Cuba, the Philippine Islands, Panama; and how they are now stealing into South America with the purpose of subduing Brazil.

He told them that American missionaries are well paid spies, sent out by the American government for the purpose of winning the people and thus making it easier to subjugate the country. He then passionately exhorted them to be patriotic, and rise up and drive all Protestants out of the country.

There followed frequent attempts to stone the missionaries, and a bombardment of anonymous letters threatening to use dynamite, but notwithstanding this bitter opposition, no violence has yet been done, and nearly fifty persons have since professed their faith.

### Brazilian Womanhood Awakening

**S**TATISTICS show that 85 per cent of all Brazilians are unable to read or write. In Sao Paulo, an up-to-date and modern city the percentage is 60%. Likewise, in an undeveloped state has been the Brazilian woman's idea of her rights and possibilities in society and business. Since the World War, young women are turning from the thirteen and fourteen-year-old marriage to the schools of commerce, of pharmacy and of medicine, and many are begging entrance to the Normals. They are entering business offices, welcomed by a new attitude of society toward them. Not a single state institution in Sao Paulo was able this year to take in all the young women applicants.

*Home and Foreign Fields.*

## EUROPE

### A Princely Gift

NOT long ago there came to the China Inland Mission headquarters in London an unregistered parcel, insufficiently addressed, which was found to contain a large number of Scotch bank notes, tied up in bundles of twenty and amounting to no less than £980. The only intimation of the donor's wishes was written on a fragment of paper: "For the China Inland Mission. Jehovah Jireh!" Some unknown story of sacrifice doubtless lies behind the gift.

*The Christian.*

### Local Option in Scotland

THE history of the temperance agitation in America of twenty years ago has begun to repeat itself in Scotland, which has launched a great local option campaign. The local option law which Parliament granted Scotland is so framed as to require simultaneous campaigning in all the districts which are to exercise this choice. Colonel Kyle of the Highland light infantry is the champion of the dries, and expects to surprise the wets in the final test.

### Sunday Schools in Europe

THERE are 1288 Methodist Sunday-schools in Europe, with an enrolment of 99,793, almost all children under sixteen. Church membership on the continent is only 65,736. Practically 100,000 children, therefore, represent not only the coming Methodist Church in Europe, but present a challenge for transforming the continent, shattered by war, into a Kingdom of peace.

These Sunday-schools are in fourteen of the European countries. Material is seriously lacking. So far, in only one of the fourteen countries has there been

an attempt to produce a graded Sunday-school literature. Most of the teachers have very meager training.

Reduced to concrete terms, nine points that would make for Sunday-school efficiency in Europe may be mentioned:

1. A General Director for Europe, with a strong secretary each for France, Switzerland, Sweden and Germany.

2. A teacher of Sunday-school methods in every theological seminary.

3. A demonstration Sunday-school for each country.

4. Institutes and Conferences on Sunday-school methods.

5. Summer camps and summer schools of methods.

6. Training text books for teachers and a comprehensive literature for the pupils.

7. Development of adult Bible classes.

8. A definite missionary program.

9. A campaign to double enrolment and organize new schools.

*Christian Advocate.*

### Conferences on Christian Cooperation

GENEVA, Switzerland, was the scene of several conferences during the summer. In addition to the Missionary Conference and the Conference on Faith and Order there was a National Church Federation Conference, and a meeting of those interested in international friendship. Plans were made to call a "Universal Conference of the Church of Christ on Life and Work," probably in the summer of 1922, to which all churches of all lands will be invited to send delegates. The Committee of Arrangements, of which Archbishop Nathan Soderblom of Upsala, primate of the Swedish Church, is temporary chairman, includes among its members Rev. Charles S. Macfarland of New York and Rev. Thomas Nightingale of London. Eleven members of the Committee are from the United States, three from Switzerland, two each from Scotland, Sweden and Hun-

gary; and one each from England, Denmark, Holland and Italy.

The National Church Federation Conference met August 9 to 12 in the Hotel Beau Sejour, with ninety delegates present from fifteen countries. One purpose of the Conference was to take foreign delegates to Europe to study the position of the Continental churches.

#### Belgium After the War

**R**EV. Henri Anet testifies that the war has occasioned 'real spiritual progress in Belgium. A great many of the leading men who before the war were bitterly opposed to clericalism—which was the only representation of Christianity they knew—have come in touch with American and British institutions in a new way, and now have a better understanding of Protestantism, and the influence of the Roman Catholic clergy can never be what it was before the war. One of the results of this modified public opinion has been the establishment of a system of compulsory education.

The Methodist Episcopal Church, South, is planning an extensive social and Christian work in cooperation with the two principal Belgian churches.

#### Bulgarian Pastors meet

**A**FTER the years of interruption caused by the war, the Bulgarian Pastors' Brotherhood has been able to meet again. The meetings have always been held during the summer vacation, and are intended to serve for the transaction of business, for social intercourse and for spiritual uplift. This year they were held at Samokov, and large representations were in attendance from both north and south of the Balkans. Two American Friends who, on their own initiative and at their own expense, have been evangelizing in Germany and

Roumania, were visitors at the Conference. The earnestness and frequency with which uncomplaining loyalty to the pure Gospel was expressed forecast bright hopes for Bulgaria. *The Orient.*

#### Spiritual Movements in the Balkans

**A**N AGENT of the Bible Society reports that two or three thousand Bibles could be sold in Bucharest within a few days if they could be procured. One man offered 100 francs for a copy. A national society which has been founded for the restoration of Bulgaria puts Bible reading in the forefront of its program, while in Greece, circles have been formed for reading the Scriptures. Even before the war had ended, soldiers in the trenches had formed little groups to read the New Testament together, and these groups are found in many towns and villages.

#### MOSLEM LANDS

##### Mohammedan Decay

**A**T A MEETING of the Mohammedan Association in Cambridge, England, one of the delegates from India said:

"The peoples who own allegiance to the Islamic faith have been on the down grade for many decades. What used for successive generations to be a name to conjure with is today a by-word and a reproach. Mussulmans have ceased to be true to those ideals which once were especially and remarkably their own. The people of Islam are false, in a very essential sense, to the high ideal which made their forefathers great. Stagnation, apathy, and want of hope characterize today the Mussulman peoples of the world." *The Presbyterian.*

#### Conference of Zionists

**A** ZIONIST Conference was held in London July 7-24, and was attended by delegates from



twenty-eight nations. A number of important resolutions concerning Palestine were proposed and carried. Probably the most remarkable of these decisions was the adoption of the policy that the land should eventually become the common property of the Jewish people. For this purpose a national foundation fund of not less than £25,000,000 is to be raised.

A far reaching educational program was also adopted. Elementary, industrial and commercial schools, schools for music and art, libraries, museums, a research institute and a university were budgeted for.

Lord Rothschild presided at the Conference, and the principal speakers included Mr. Balfour and Lord Robert Cecil, in addition to Zionist leaders.

#### Religious Fanaticism in Egypt

REV. E. R. Balleny of the United Presbyterian Mission in Egypt tells of a wealthy Mohammedan landowner, whose four sons had been educated in the Mohammedan University. Three of the number were Christians and the father's rage knew no bounds. Missionaries visited him to intercede for the sons, but they were warned never to repeat the visit. Egyptian Christians of influence also called on him to urge tolerance but to no avail.

Subsequently, seven or eight Mohammedans of the Community beat one son until he was exhausted; then forced him to sign the following statement which they sent to the missionary from whom he had learned about Christianity:

"To the Honorable Mr. —. I would inform you that your recent visit failed of its purpose. Therefore I, ....., am truly a Mohammedan, confessing and believing in God, and his angels, and his books, and his prophets, and I testify that there is no God but God, and that our Lord

and Prophet and intercessor and beloved friend Mohammed is the apostle of God. And this is the last letter from me, and I have finished with you."

For some weeks the boy was kept in confinement, but eventually made his escape and remained in hiding until, incautiously venturing out one evening, he disappeared and has not been heard of since. The other two brothers have been able to get away from their village, but their livelihood is a precarious problem. Converts from Islam are not free to pursue a trade or profession undisturbed.

*United Presbyterian.*

#### Eddy Meetings in Egypt

DR. SHERWOOD EDDY has been holding evangelistic meetings in Egypt during October. A preliminary Prayer Conference was held with Christian workers of the Nile Valley in September, after which Dr. Eddy held a series of meetings in Cairo, Tanta, Assiut, Luxor, Ninia and Alexandria. The political situation in Egypt is still very tense, and emphasizes the great need of preaching the Gospel of Christ at every opportunity.

#### Opportunity in the Sudan

AN UNUSUAL opportunity for Christian service exists at present in the Anglo-Egyptian Sudan. The government authorities, being anxious for an extension of missionary work among pagan tribes, have approached the Sudan United Mission and asked that they organize schools in new localities. The government offers to gather the children into the schools, and promises the best of facilities for work. Three new workers, graduates of Australasian universities, are leaving for this field, and the Mission is anxious to secure two additional workers, one a teacher and the other a doctor.

## INDIA

## Report of Hindu Conversions

**T**HE Hindu Missionary Society has boasted of "re-converting to Hinduism one Christian each week," but their official report shows that fifty persons came into the Society during the past three years, from Christianity, from Islam and from Parseism. This may be compared, for those who maintain that "India is in a fair way to convert Christendom," with the 350 Indians, on the average, who are becoming Christians every day.

## Women of Travancore

**T**HE "Mothers' Union" has taken firm root in Travancore, and now has about 12 000 members. The first point of emphasis is the home; Indian Christians are beginning to realize something of what it means to train children properly, and to see what a spiritual force woman can be in the home.

Women have not formerly been encouraged to take an active part in church work, but in some places they are now teaching classes in Sunday-school, and a few are assuming responsibility for visiting absentees. Several of the women gather the poorer women of the neighborhood on their verandas, and teach them texts and hymns. Work of this sort helps the teacher equally as much as the taught.

All over South India "Gospel Sunday" is observed, when every Christian man, woman and child is asked to have a part in making the Gospel known to others. In one congregation last year the Indian pastor said that the women accomplished more than the men.

## A Powerful Appeal

**T**HE London *Christian* recently published the following petition, sent by villagers of Hyderabad to Rev. Charles W. Posnett, of Medak:

"We, the outcaste villagers of Togita, are come to you because we can serve our village gods no longer. After every harvest we have sacrificed sheep and brought our new rice to the feet of Misamma, our village goddess, but what has she done for us? Nothing. We have sacrificed also to Durgamma, the cholera goddess, and to Poshamma, the smallpox goddess, but our children and our homes have not escaped the scourge. Only from the medicines of the white ladies have we had help.

"Out of chips of wood the village carpenter has made our idols, and we poor outcastes, who are not even allowed to bring our offerings into the temples, have always brought sheep, fowls and rice, and the priests have taken them from us on the threshold of the temple.

"Now our own relatives have become Esi-log (men of Jesus), and they have told us of the true God, and He has twisted our hearts; and now we are all of one mind in our village, we wish to come to the Christian's Church and to bring our offerings and to pour them out at the feet of Jesu Swami. But we wish most of all for an Evangelist who will live amongst us and teach us about Him; therefore leave us not to the old devil priest and to the idols in which we no longer believe, but send us one to help us to become true 'men of Jesus.'

(Signed)

SIANNA,

Guardian of the Water Tanks.

ALLAGONDA LATCHANNA,  
the Cultivator."

## Indian Christian's Generosity

**T**HE *Indian Witness* reports the following about a Baroda Christian:

"There was a very earnest Christian villager who, for some time,

had annually made a contribution of one hundred rupees to the church. One year the rains failed, and the ground was parched and dry. The crops were a complete failure. His non-Christian neighbors began to taunt him and say: 'Now, what will you give to your God?' He only kept silent; but, on the appointed day for the annual church offerings, he and his family walked up to the front of the church and put down, to the amazement of all, not only his usual contribution of one hundred rupees, but five rupees in addition."

#### Indians Accustomed to Tithing

**A** PROFESSOR of economics at Ewing Christian College, Allahabad, has established two conclusions, after careful investigation; first, that the average monthly income of an Indian village family is about 20 rupees a month, and second that the average amount spent regularly on gifts to Hindu priests and old customs is approximately one-tenth of their income. Acting upon these conclusions at least two Missions, the Methodist Episcopal and the Church of the Brethren, are carrying on a campaign for making the Indian churches self-supporting by inducing the whole membership to contribute one-tenth of their income.

#### SIAM AND MALAYSIA

##### Beer Market in Asia

**A**CCORDING to a leading article in the Australian Brewers' Journal, reprinted in a recent issue of the Singapore Free Press, the Australian brewers are planning a tremendous trade campaign in Asia. German beer has been almost entirely barred out; the field is therefore wide open to Australia. Already Australian brewers have made huge shipments to India and with every success. They are congratulating themselves on the large numbers of Eurasians who habit-

ually take beer, and further rejoice at the growing number of educated natives who take kindly to it. They are using enormous sums of money and many men to advertise and sell their product. The challenge to Christian missions is to educate the people to better things before the brewers' campaign is well under way.

*Malaysia Message*

#### Lepers Count their Blessings

**T**HE leper church at the Chieng-mai Asylum recently heard of a district twenty-five miles distant where there was no knowledge of the Gospel, and immediately called a meeting to consider their duty in the matter of sending some one to carry the Message to these neglected people. The lepers in this same church have recently sent to Treasurer Day, of the Presbyterian Board of Foreign Missions in New York, a draft for \$8.88, to be used in relieving famine in Syria.

#### CHINA

##### A Challenge to Christians

**T**HE startling statement was made recently by Rev. F. W. Bible that there would be added to the population of China in the next thirty years, at the normal rate of increase, as many people as there are now in the United States. The present population of China is well over 400,000,000. The size of the missionary problem in China is seen in the fact that there is now only one evangelical missionary for every 80,000 people. There are in all only 312,000 communicants of Protestant churches, and the areas in which there is no missionary agency at all contain thirty-five to forty million people.

*Christian Observer.*

#### The Power of Prayer

**M**RS. F. C. H. Dryer of Hungtung, Shansi, tells the story of a young Christian engaged as clerk



by a wealthy employer, who forbade the young man to sing hymns, read the Bible or pray, but compromised when he wanted to leave by allowing him to read and pray quietly in his own room.

Sometime later the only son of the employer's brother was taken ill with convulsions, and the family called on all the renowned witches and exorcists, but to no avail. Finally, in desperation word was sent to this young man to ask what Christians did in like straits. He replied: "We pray to God." When implored to come and pray for the child he reminded them that he had been forbidden to pray anywhere but in his own room. Permission to pray was readily granted under the circumstances, and almost at once improvement began in the child's condition. Eventually recovery was complete. The employer now attends Christian services in the village, and a few months ago sent his young Christian employee to a Conference at Chaocheng, to testify how the Lord had answered prayer, and supplied him with 1000 cash for his expenses.

#### A New Leper Asylum

**WU TING FANG**, former Chinese ambassador to the United States, has given \$5,000 with which to buy the island of Taikam to be used as a leper asylum. In making this contribution Mr. Wu Ting Fang said:

"With regard to the cost of the land and other incidental expenses for securing the island, which amounts to \$5,000, I shall be glad to pay it. In making this contribution I do not desire to have an inscription of my name as the purchaser. My principle is, if I am permitted to perform a good action, I do not expect any reward nor do I like it to be known."

*Watchman-Examiner.*

#### A Chinese John the Baptist

**THIRTY-SEVEN** years ago a man from Haitang, a Chinese island, visited the mainland and there at an inn heard the story of Christ. He returned to Haitang, and did not rest until he had preached the Gospel in every one of the four hundred and eleven villages on the island. When the first missionaries came ten years later they found a people prepared to hear. There are now preaching centers in thirty villages of the island, and many of the Christians give one-fourth of their income to evangelical work.

#### Funeral Rites

**MR. HU SHIH**, a modernist who is advocating reform along many lines, feels the need of more sincerity in the rites connected with the dead, and put into effect a combination of new and old ideas upon the death of his own mother. He requested his friends to reduce the usual gifts, and for the old sacrificial ceremony lasting seven or eight days he substituted one which was finished in fifteen minutes. The burial site was selected for practical, and not geomantic reasons, and the outstanding result was economy in time and money. Mr. Hu maintains that the men of today have not the time nor inclination for the intricate rites of former days.

#### JAPAN-CHOSEN

##### Changes in Ten Years

**MR. FRANK L. BROWN**, who is attending the World's Sunday School Association in Tokyo, writes some of his impressions for the *Brooklyn Eagle*. Among other things he says:

"The growing democratic spirit of Japan is gradually prevailing against the influence of the two old clans which have controlled the military and general governmental policy of Japan for these years, and the demand for universal suffrage

is being backed by riots, and the organization of various groups, to give the people a large voice.

"Japan has just been passing through a real financial and commercial panic. Fortunes have shrunk, paper profits have disappeared, idle vessels are accumulating in the harbors, and there is much unrest and a freer criticism of public affairs by the press than formerly obtained. The nation is becoming sobered and while there has been much violent criticism of America here because of the California action and America's hand in the Siberian and Saghalin questions and America's constant insistence on her policy of protection of the weaker nations where aggression is attempted, there is a growing disposition to look at these questions from a broader standpoint and to gain by the honest, sympathetic criticism of such men as Mr. Vanderlip, who has left a distinctly good impression upon Japan by his American newspaper presentation of the present situation."

#### Son of Shinto Priest Converted

REV. Albertus Pieters, a missionary of the Reformed Church, wrote a series of articles for the Oita papers in regard to the rule requiring school children to worship at Shinto shrines. Rev. H. Kuyper writes of a young man at Usuki whose conversion directly resulted from these articles. At first he was much enraged, and wrote an article in opposition. In preparing this article, however, he began to realize that Mr. Pieters' arguments were founded on fact, and that his conclusions were right. This led him to go to an evangelist at Usuki to borrow some books on Christianity. Mr. Ohtsubo gave him Stalker's "Life of Paul" in Japanese. As he read of Paul's persecution of the Christians and his subsequent conver-

sion, he began to feel much similarity between his state of mind and that of Paul. His interest grew, until he was ready to accept the faith which he had been so recently opposing. He made a confession of faith, and is now telling his friends about the step he has taken; not an easy task, as his father is a Shinto priest!

*The Presbyterian.*

#### Fire at the Tokyo Convention

ON OCTOBER 5th, the afternoon of the day on which the World Sunday School Convention was to open in Tokyo, the great hall, built especially to house the gathering, was burned to the ground. Although a large chorus of Japanese and foreigners were rehearsing in the building at the time no lives were lost. The cause of the fire is believed to be defective wiring. The building was of wood and stucco and was erected to accommodate 3000 delegates and visitors. The convention assembled in the Y. M. C. A. which is the other large hall in Tokyo and seats less than 1500 people. Subsequently a large municipal theater was placed at the disposal of the convention. Mr. John Wanamaker was elected president the Association for the ensuing four years and Mr. Frank L. Brown, General Secretary.

Thirty countries are represented in this large and important gathering, but on account of its being held in Japan, Chinese and Koreans did not send accredited delegates. Fuller reports of the convention will be published in the REVIEW later.

#### Chosen Christian College

ONE of the features of Chosen Christian College, Seoul, when completed will be a model village, where married students may bring their wives and families. The first gift distinctly for this purpose has

been made by the Women's Missionary Society of the Canadian Presbyterian Church. The Charles M. Stimson Building has been completed for class room purposes, and funds are available for at least two more main buildings. Two residences for faculty members have been erected and are already occupied. Funds are also pledged for five more residences. Roads have been built throughout the greater part of the two hundred acre property, and large numbers of trees have been planted.

The seventy students come from every province in Korea, Methodists predominating with forty-three. One is a non-Christian and one a member of the Greek Church.

*Korea Mission Field.*

#### Annual Meetings of Missionaries

THE annual meeting of the Presbyterian Mission North was held in Seoul, June 20-30, and that of the Southern Presbyterian in Kwangju, June 18-29. The subject which called for the most discussion at both meetings was the educational program, and as a result, larger plans were formulated for aggressive work. The great problem to be faced is that of adequate equipment and workers.

The large attendance of young men at church services, the increase in gifts of the native churches, and the growing aptitude for native administration all indicate unprecedented opportunity for mission work in Korea. Large numbers of prisoners converted during confinement in jail are now returning to their homes, and are turning their enthusiasm for national freedom into spreading the Gospel.

#### AFRICA

##### Missionary Offerings

CURRENCY has become so scarce in some parts of Africa that people have returned to bar-

tering almost exclusively, and church offerings have to be brought in produce instead of coin. This often results in some confusion, as when chickens escape from their owners before the offering is taken. At one communion service in the Elat Mission seventeen people were required to bring in the collection.

#### New Church at Dondi

THE planting of a new native church at Dondi, the educational center of the West Africa Mission of the American Board, February 1, 1920, marked the putting of increased responsibility upon native leaders. Upon the day of the second communion service an inquirer, past middle age, brought two loads of fetishes to be burned, and as the onlookers stood around the fire he described them, one by one. Frequently he would remark: "It is all nonsense; I made that myself. The stuff inside is only dirt." On another Sunday a rain doctor's outfit was burned.

#### Nationalism in Uganda

NATIONALISM is not confined to Ireland, India and Egypt. It is making its appearance in Uganda, the heart of Africa. Rev. J. H. Cook of the Church Missionary Society writes:

"The rising generation of young Baganda, like youths who are just leaving school, are ambitious to use their wings and to assert their independence. On the one hand, they are more than ever trying to ape the externals of European civilization, with ludicrous effect so far as clothing and mannerisms go. Side by side with this superficial mimicry of the European there is beginning to be a cleavage of racial interests and sympathies. This is not seen in the older Christians, but is decidedly evident in the rising generation. It appeared in the discussions of the synod, when the



younger members wanted more power, and were less willing to listen to experience or to their spiritual guides. It appears in a tendency to the spirit that actuates strikes among boys in our schools."

#### PACIFIC ISLANDS

##### Samoans Decline Self-Government

THE London Missionary Society has now been relieved of financial responsibility in connection with the Samoan Mission. As a natural corollary of financial self-support, the Society was ready to put the control of the Mission organization in the hands of the Samoans, but they themselves rejected this plan. There has been, however, an extension of Samoan control.

A large number of Samoans have undertaken service in the foreign field, and have rendered valuable service in various island groups, especially Papua, and in what was before the war German New Guinea. The Samoan Christian Endeavor Society for three years has supported a Chinese pastor among Chinese laborers on the plantations.

##### George Brown Memorial

THREE years ago the Methodist General Conference of Australasia decided to make an appeal for £5000 to establish in Sydney a Training Home for Women Missionaries, but stipulated that no initial expenditure be incurred until two-thirds of the amount was in hand. War, failure of crops and increased living costs stood in the way of accomplishment, but at last the Home is an assured fact. In July, 1920, the opening ceremonies were held. The Home contains fifteen rooms, and has accommodations for ten occupants, with the possibility of provision for more. It is to be called "The George Brown Memorial Training Home."

*Australian Missionary Review.*

##### A Union Conference Among the Moros

THE first union conference of some sixty Christian leaders in the southern Philippines was held last summer at Lake Lanao, Mindanao, by Congregational and Presbyterian missionaries and Filipinos. About 90,000 Mohammedan Moros live on the shores of this lake. These people are now peaceable, and are sending their children to American schools. The contact of the missionaries and the Moros has a good effect on both by bringing about greater mutual respect and understanding.

The spirit of Christ in the Conference deeply impressed the Moros. This field offers a large opportunity to some spirit-filled, tactful missionary worker.

#### GENERAL

##### C. M. S. Increases Budget

THE Church Missionary Society has taken a bold step in cancelling last year's drastic restrictions on the sailing of missionaries and the training of recruits, and in granting additional allowances to missionaries and native workers in view of the increased cost of living. This will mean that instead of the average annual contribution of £400,000 of the past few years, they will this year require no less than £700,000.

##### How Our Money Is Spent

MISS Edith Strauss, head of the Women's Activities in the High Cost of Living Investigation being conducted by the Department of Justice, is authority for the figures showing the amount spent in the United States for luxuries. The total amount spent annually for candy is \$1,000,000,000; for chewing gum \$50,000,000; for soft drinks \$350,000,000; for perfumes and cosmetics \$750,000,000; for furs \$300,000,000; for violet soaps \$400,000,000 and for pianos, organs and phonographs \$250,000,000. Tobacco users spend \$2,110,000,000 for

their weed. While automobiles cannot strictly be classed as luxuries, \$2,000,000,000 annually is expended in this direction. Is religious work receiving a reasonable share of America's wealth?

#### Findings of Leper Conference

**T**HE Conference on Leprosy which met in Calcutta, India, the early part of the year brought out encouraging indications as to the possibility of finding an ultimate cure for the disease. Among the findings was the statement that leprosy is very slowly contagious, and only through a long incubation period; mainly, it is thought, by nasal discharge from the leper. Children are much more susceptible to the disease than adults. Gynocardate of sodium, and a new preparation made by Lt. Colonel Sir Leonard Rogers from cod liver oil, are two new methods of treatment being experimented with. It is hoped that it will be possible before long to finance the services of a whole time medical research worker, who can continue investigations in a more satisfactory way along these lines.

The Conference is appealing to the government of India for an amendment of the Leper Act, so as to make possible the compulsory segregation of lepers; and if this amendment is passed, the provincial governments stand ready to build and equip up-to-date asylums for the lepers.

#### OBITUARY NOTES

**Charles M. Alexander—Evangelist**

**F**RRIENDS in many lands have been shocked to learn of the death of Mr. Charles M. Alexander, the well known singing evangelist, who passed away in England on Tuesday, October 12, after a brief illness. Mr. Alexander, who was fifty-three years of age, was a graduate of Maryville College, Tennessee, and received his evangelistic training at Moody Bible Institute, Chicago. He first came

into prominence in connection with a world tour of evangelism with Dr. R. A. Torrey. Later, he joined the evangelistic party of the late J. Wilbur Chapman. He married Miss Cadbury, of Birmingham, England, who was the founder and promoter of the Pocket Testament League. Together, they have led hundreds of thousands of men, women and children to agree habitually to carry with them a New Testament, and to read a portion of it every day. Many thousands have also accepted Christ under their leadership.

#### Archdeacon Stuck of Alaska

**O**N OCTOBER 11, the Rev. Hudson Stuck, Archdeacon of the Yukon and missionary of the Protestant Episcopal Church, died at Fort Yukon, Alaska. He became famous as the first white man to ascend to the summit of Mt. McKinley, which he accomplished in 1913.

Archdeacon Stuck was born in England in 1863, and came to the United States in 1885. After being graduated from the theological department of the University of the South at Sewanee, Tennessee, and ten years' service as Dean of St. Matthews Cathedral at Dallas, Texas, he went to Alaska in 1905, to become associated with Bishop Rowe in missionary work. He traveled many thousands of miles by dog sled and on foot in the interests of church work in the Yukon region. Some of his experience he has described interestingly in his two volumes "The Ascent of Denali (Mt. McKinley)," and "Ten Thousand Miles with a Dog Sled."

#### Mrs. E. S. Hume of India

Mrs. Edward S. Hume, missionary of the American Board in India from 1875 to 1907, died after a long illness on August 6, at Clifton Springs Sanitarium, New York. Mrs. Hume was in charge of the Girls' High School at Bombay for many years. (For the Missionary Library see page 1030)

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## THE MISSIONARY LIBRARY

Frank Higgins, Trail Blazer. By Thomas D. Whittles. 12mo. 148 pp. 75c cloth, 50c paper. The Missionary Education Movement, New York, 1920.

When the church people of Barnum, Minn., first saw Frank Higgins they were frankly disappointed. He did not look or act like a minister. But for this very reason the men of the village and the "lumber jacks" were greatly drawn to him. The minister who had preceded him had not made a success of the church in that lumber district. Frank Higgins was a rough diamond who had been untrained in the schools of men, but he was educated in the School of God. He had a great heart and understood the temptations of the rough lumbermen, and he knew how to win them to Christ. To his mind, it was a question whether these men should become Bolsheviks, or Christians; whether they should be filled with whiskey, or filled with the Spirit of God; whether their lips should be more accustomed to profanity, or prayer. He visited lumber camps, was asked to come again, and finally gave up his church to devote his whole time to work in this neglected field. His life was full of inspiring adventure and of heroic self-sacrifice, and the story as told by Mr. Whittles contains many stirring incidents written in a way to appeal to young people. It is a book worth reading.

The Argonauts of Faith. By Basil Mathews. 12mo. \$1.50. George H. Doran Company, New York. 1920.

This is the story of the Pilgrim Fathers, with a foreword by Viscount James Bryce who recommends the book most highly. It is an historical sketch which tells the fascinating story of the Pilgrims, especially describing the incidents gathered around the lives of William Brewster, John Robinson and William Bradford. These men and women were persecuted for their faith and some of

(Continued on page 1031)

## THE MISSIONARY LIBRARY

(Continued from Page 1030)

their group were hanged in England for advocating the right to worship God according to the dictates of their own consciences. Mr. Mathews describes their flight from England to Holland and thence in the "Mayflower" to America. The book is especially appropriate for reading in connection with the celebration of the six hundredth anniversary of the landing of the Pilgrim Fathers. It is well adapted for young people, at home or in the Sunday-school.

**The Founding of a Nation.** By Frank M. Gregg. 8vo. 481 pp. \$2.25 net  
George H. Doran Co., New York, 1920.

The adventures of the Pilgrim Fathers in their flight from England and Holland, furnish a fruitful theme for histories, biographies and novels. This is a novel founded on these historical records. The author has also made good use of the recently discovered "History of the Plimouth Plantation" by William Bradford, the Governor of the Colony.

**Chinese Heart Throbs.** By Jennie V. Hughes. Introduction by Shih Mei Yü (Dr. Mary Stone). 12mo. 188 pp. Fleming H. Revell Co. 1920.

These glimpses into the lives of Chinese women are given by the head of the Knowles Training School in China. They are stories of how Chinese girls and women come into contact with Christ, of their sufferings and struggles, their hopes and fears. They let one into the inner heart history of sisters of another race, and show the way in which life and light have come to those who "sat in darkness." The ten stories are brief and will furnish entertainment and inspiration for half hours in sewing circles. Dr. Mary Stone, the friend of Miss Hughes, is a well known Chinese physician who is a graduate of the University of Michigan and the head of a large hospital for women in China.

(Continued on page 1034)

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(Continued from page 1031)

China, the Mysterious and the Marvelous. By Victor Murdock. Illustrated, 310 pp. New York: Fleming H. Revell Company. 1920.

The wrapper cover states that the author has been editor, journalist, congressman and is now Chairman of the Federal Trade Commission. He has a wonderful eye for the picturesque, for the unusual, and the romantic. He is the possessor of a graphic, facile pen and a captivating style. His thinking is unfettered by preconceived notions. . . . He has a veneration for the truth and a love for the artistic and the romantic." How careful the author has been to ascertain the truth is a question in view of certain wild statements, such as his assertion that the average Chinese worker supports a family of six on a dollar a month. Compare this proposition with tables in which the price of foods is given and multiply the minimum amount of food by 30 days, and six people, and two meals per day. We question, also, whether his style is "captivating" for discriminating readers.

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(Continued on page 1036)

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(Continued from page 1034)

Postage 7c. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 1920.

This new united mission study text book is full of information, fascination and inspiration. Mrs. Montgomery points out and interprets with her characteristic charm the missionary messages of the Bible, and then proceeds to tell of the wonderful results of Bible translation and distribution throughout the world. Under her skillful treatment statistics are not skeletons, but are clothed with flesh and have the breath of life. No one can study this book without being convinced that the Bible and the missionaries have been mutually essential to each other, and both have been necessary to human progress according to the divine plan.

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**Lamp Lighters Across the Sea.** By Margaret T. Applegarth. 12mo. \$0.35 paper. \$0.60 cloth. M. H. Leavis, West Medford, Mass. 1920.

This is the junior study book on Bible work in the world. It is well written and adapted to Sunday-schools and Mission Bands. Miss Applegarth has selected and retold many interesting stories about the Book.

**Jewels from the Orient.** By Lucy S. Bainbridge. 12mo. 125 pp. Fleming H. Revell Co., New York. 1920.

Mrs. Bainbridge, who has been

(Continued on page 1037)

## THE MISSIONARY LIBRARY

(Continued from page 1036)

intimately connected with missions in America, has also enjoyed the privilege of two journeys to the Orient. In these tours she gathered information about missionary work, and the life stories of Orientals. These incidents and stories she tells to show what Christ is doing for these peoples. They are on such subjects as: "The Old Lady Pilgrim from Hakone Mountain (Japan); "Sister Lotus, with Split Tongue" (China); "She Would Not Dance" (Burma); "The Family Treasure Box (India). They are stories with point and purpose, and well suited for illustration or for reading aloud at missionary meetings and sewing circles.

**A Pioneer of New Guinea.** By Rev. Edgar Rogers. 12mo. 3 shillings net. S. P. G., London. 1920.

Albert Maclaren was a pioneer missionary of the Church of England who went out first to Australia in 1877 and then to New Guinea ten years later. Cannibalism and native warfare had to some extent come under the control of Christian principles and practices, but the pioneer work was fraught with hardship, danger and difficulty. The life is not so rich as that of James Chalmers, the "Greatheart" of New Guinea, but Mr. Maclaren was a man full of vigor and he had some interesting experiences. The story is written for boys, but is not told in a way that is likely to attract them.

**Education of Girls in China.** By Ida Belle Lewis, Ph. D. Pamphlet. \$1.20. Teachers' College, New York. 1919.

Dr. Lewis' thesis is not adapted to the general reader, but is worthy of the attention of students of educational missions on foreign fields. The study includes many statistical tables made up from educational reports, and facts quoted from Chinese documents. Dr. Lewis first describes the ancient Chinese

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Mexicans and Spanish Americans in the United States. A Study prepared by Jay S. Stowell. Pamphlet. Home Missions Council, New York. 1920.

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World Survey. Two volumes. Foreign and Home. 4to. Illustrated. Interchurch World Movement. 1920.

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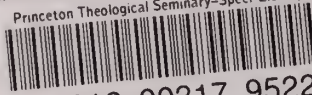
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